A

Booke of Christian exercise, appertaining to RESOLVTION, *that is shewing how that we should resolv our selvs to becom* Christian in deed:

by R. P.

Perused, and accompanied now with a Treatise tending *to Pacification:*

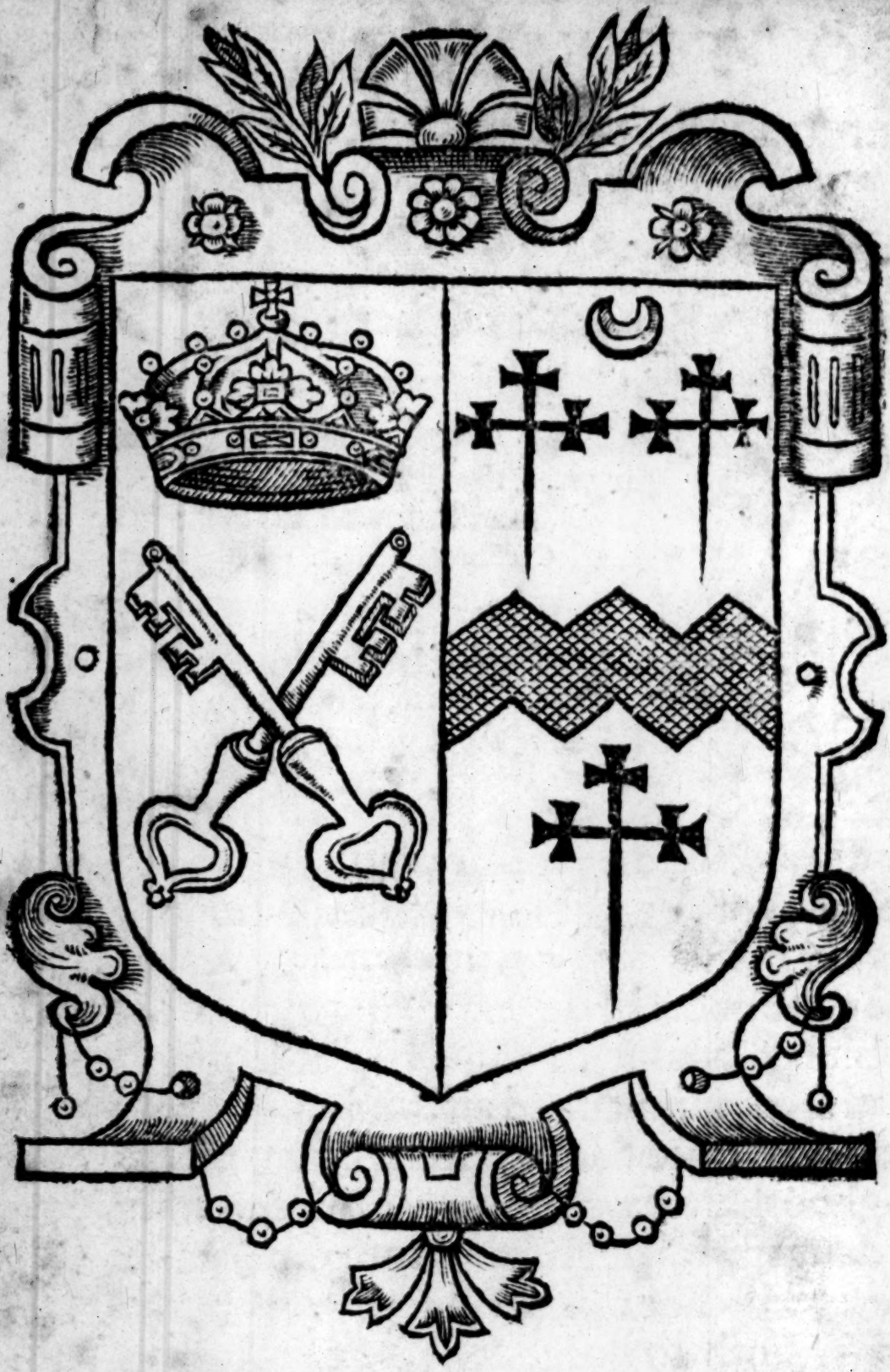
by Edmund Bunny.

Heb. 13, 8.

Iesus Christ yesterday, and to day, and the same for ever.

Imprinted at London, by N. Newton, for Iohn Wight, and are to be sold at the great North doore of Paules.

1585.



Hoc inſigne priùs proavis, muſíſque decorum,
Poſtremò Petri concelebravit honos.
Nec tamen hinc Petrus ſibi quicquam accreſcere gaudet:
Omnia vult Chriſto, nil remanere ſibi.
Chriſtus item, Dominus cum ſit, neque poſſit egere,
Commendat nobis nil niſi ovile ſuum.
Sedulus hoc igitur cures, Dominúſque beabit
Téque, tuóſque ſimul (Præſul) honore ſuo.

TO THE MOST REverend father in God, his very good Lord and Patron, EDWIN, by the *providence of God, Archbishop* of York, Primate of England, *and Metropolitan*, &c.

MAY it pleaſe your Grace to underſtand, that wheras at the firſt by a frind of mine, and after by mine own experience, I perceived, that the booke inſuing was willingly read by divers, for the perſuaſion that it hath to godlines of life, which notwithſtanding in manie points was corruptly ſet down: I thought good in the end, to get the ſame publiſhed againe in ſome better manner, than now it is come foorth among them; that ſo the good, that the reading therof might otherwiſe do, might carrie no hurt or danger withal, ſo far as by me might be prevented. For this cauſe I have taken the pains, both to purge it of certain points that carried either ſome manifeſt error, or elſe ſome other inconvenience with them: and to join another ſhort treatiſe withal, to exhort thoſe that are not yet perſuaded, to join with us likewiſe in the truth of Religi-

on. For ſo to accept of our adverſaries labors ſo much as is good, may I truſt bring to paſſe with ſom few of them, that themſelvs wil better perceiv, that wherin they ſhal do wel, they may looke to be as readily incouraged by us, as, when they do il, to be admoniſhed, or reprehended either, as the caſe doth require: and others likewiſe of their welwillers (who yet notwithſtāding in this varie frō them, that they ſtand more indifferēt in the cauſe of religion, & mean not otherwiſe to perſiſt in their opinions, but ſo far as they think they hav reaſon for them) may ſo be the rather induced to aſſure themſelvs (as the truth indeed is) that wherin they hav ſufficient warrant for the points that they ſtand on, they are not in any wiſe miſliked by us, but onlie for thoſe wherin they hav no ſufficient groundwork to bear them out. I was alſo very glad, both that ſom of them had taken pains in that kind of labor: and that others of their profeſſion were ſomtimes occupied in reading of ſuch. For wheras by their bookes that are of the Controverſies, the readers of them that are before ſmitted with that kind of infection, are oft times therby the more intangled in their errors, and more kindled likewiſe with inordinate heat, againſt all thoſe that more ſincerely hold the Chriſtian faith: by this kind of labor it may fall out, that comming therby

therby to the fear of God, though but after a corrupter maner, yet therin may they posſibly finde a readie way, firſt to draw them ſomwhat on, to a better adviſement of their wais; and then after that, to eſpie their wonted errors likewiſe, and to join with us in the truth of religion. In which courſe the better to help them, I hav added this other Treatiſe withal; ſo to bring before their eies, how the caſe for that matter doth ſtand betwixt us, and how little cauſe there is for them ſo much to be afraid of our profeſſion, as ſom hav born them in hand that they ought: truſting withal, that as they do already agree with us in manie points of great importance; ſo they can be content to condeſcend unto us in the reſt likewiſe, if it may appeer unto them, that in ſo doing they ſhal do none otherwiſe, than as of conſcience, and dutie they ought.

Both which bookes when I thought to hav preſented unto your Grace, I was for a time ſtaied by this, for that I thought them not a preſent woorthie inough, in reſpect of my labors therin. But when I did more deeply conſider, that I might very wel hope of better acceptance, than the ſtrict woorthines of the thing ſhould deſerve, I was then fully reſolved to be ſo bold as to preſent your G. with them ſuch as they be: and for whatſoever wanteth, either in them, or

me to reſt in the good aſſurance that I have, that your G. wil notwithſtanding of your own inclination in good part take them. As alſo I take it, that I am by good reaſon induced ſo to do, both for that the dignitie of your place in the church of God among us, and mine own ſpecial dutie beſides, doth of right require it, and much more than it, if mine abilitie might accordingly ſerve: and the nature of the matter in one principal point is ſuch, as that by a certain kind of neceſſitie it leadeth me therunto. For wheras it may be the perſuaſion of ſome, that no ſuch work as is at the firſt ſo corrupt in it ſelfe, ſhould be brought foorth to light by any of us, though never ſo warily we purged it before (wherin notwithſtanding there be manie good reaſons to ground upon, for thoſe that are otherwiſe minded:) hence is it, that your Graces cenſure, eſpecialy heer in theſe parts, is of me and others of the ſame juriſdiction, eſpecialy to be regarded for the place that God hath given you among us. In which kind of labor, as *Caſtalion* firſt, then alſo Maiſter *Rogers* have done very wel, in that little booke of *Kempicius*, that is called *The Imitation of Chriſt*, leaving out the corruption of it, and taking onlie that which was ſound: ſo hath *Iohn Baptiſt Fikler* been very bold in wreſting that which another had written ſo well, of the power of the ma-

magiſtrate over his ſubjects, and the dutie of ſubjects to him again, altogither to the eſtabliſhing of the Popes ſupremacie, and to animate their own confederates againſt their godlie and lawful princes; changing nothing elſe (to ſpeak of) but thoſe verie titles, and otherwiſe uſing the others matter, method, and ſtile. Nevertheles, as the former of theſe examples ſhew us, how ſuch likewiſe may rightly be uſed: ſo the other things may admoniſh thoſe that would miſlike to have their overſights ſo holpen, that they had need as much to go about to excuſe their own fellowes, as to impugn any others therfore, that uſe their freedom more moderately. As for my ſelfe, having uſed my libertie ſo eaſily as I have done, altering no more than need required, and doing the ſame in quiet maner, without any greefe againſt the Author whoſoever it were; or diſgrace to his doings (ſo much as might be, not betraieng the truth:) I am the leſſe careful (under the protection of your Graces cenſure) either of the cenſure, or aſſaults of others, that are more led by affection than reaſon. To be ſhort, wheras the former of theſe two bookes calleth men from the love of the world; and the later likewiſe, doth cal men from their woonted errors unto the truth: in both theſe reſpects, I thought your G. would ſo much the rather

accept of them. For having had ſo long experience of the world as you hav, very likelihood teacheth, that needs you muſt grow more and more from the lov therof: and it is ſufficiently known unto al, that having found this mercie your ſelf, to be delivered frō the former ignorance, and to be broght to the knowledge of the truth, you hav in like ſort (in this long courſe that God hath givn you) much called on others to do the like. Theſe bookes therfore that treat of the ſame, I thought ſhould be the rather welcome. And I beſeech almightie God, the fountain and giver of al good things, to giv you grace ſo to conſider of the one, and to go on forward in the other, as that more and more departing from the lov of the world, and more and more performing the work of the miniſterie, you bring the former at length to nothing, and make the other a polliſhed work for the day of the Lord.

Your Graces moſt humble in the Lord,

EDM. BVNNY.

The Præface to the *Reader.*



Oncerning the former of theſe two Bookes (gentle Reader) I hav to admoniſh thee of certain things therunto belonging: and firſt as touching the Author of it; then as touching the Booke it ſelf. Who it is that was the Author of it, I do not know, for that the Author hath not put to his name, but only two letters in the end of his Præface: which two letters I hav ſet down under the title of the booke it ſelf. But whoſoever it is, that was the Author of it, himſelf doth ſet down, both the occaſion wherupon he wrote it; and what was his intent, and purpoſe therin. The occaſion of it was, that one *Gaſper Loart* Doctor of Divinitie, and a Ieſuit frier, had before written a booke of much like argument in the Italian toong: which a cuntrie-man of ours at Paris in France had about four yeers ſince tranſlated into Engliſh; and had done (as he thought) much good therby. Wherupon the Author heerof minding to hav imprinted that again, and to hav inriched it, both with matter, and method: he found the courſe that he determined, to hav this iſſu in the end, that he thought not good to imprint again that booke of Doctor *Loarts*, but rather to make another of his own, and to gather in therunto, whatſoever is in that booke, or others ſuch like, to this effect. Which courſe when he had taken, he thought good

Of the Author.

By what occaſion he wrote.

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good to follow this order therin: firſt to ſhew, how to reſolv our ſelves to ſerve God indeed; then, how to begin to do it; and laſtly, how to continu unto the end. And ſo ſetting in hand with the work, and having finiſhed the firſt part, that hath he ſent over in the mean ſeaſon, until he ſhal be able to finiſh the reſt. His intent and purpoſe was, as himſelf doth witnes, that his cuntrie-men might have ſome one ſufficient direction for matters of life, among ſo many bookes of controverſies: for that thoſe (though otherwiſe he account them needfull) do help but little, he ſaith, oft-times to good life; but rather fil the heads of men with a ſpirit of contradiction and contention, that for the moſt part hindereth devotion. Inſomuch that he much miſliketh, that men commonly ſpend ſo much of their time ſo unprofitably, talking of faith, but not ſeeking to build theron as they ought to do, and ſo do but wearie themſelvs in vain: making much ado, but getting but little profit therby; much diſquieting our ſelvs and others, and yet obtaining but ſmall reward. Which complaint of his is juſt indeed, as the matter is handled by manie. And ſo having proteſted his good meaning therin, deſireth al, though they diſſent from him in religion: yet, laieng aſide hatred, malice, and wrathful contention, to join togither in amendement of life, and in praieng one for another. Which we might have heard in his own words, but that he interlaceth other things withal, that I dare not in conſcience and dutie to God commend unto thee. Concerning the booke it ſelf it ſeemeth to be moſt of all gathered out of certain of the Schoole-men (as they are termed) that living in the corrupter time of the church, did moſt of al by that occaſion treat of reformation of life; when as others were rather occupied about the controverſies, that were moſt in quæſtion among them. And although my ſelf have beſtowed no great time in them: yet by the little that I have beſtowed, I ſee it to reſemble them

His intent and purpoſe.

Of the booke it ſelf.

them ſo much (eſpecialy for the invention of it) that as we finde ſomtimes a readie help in the face of the childe, to geſſe at the father; ſo in this likewiſe, me think that we have in the booke it ſelf, that which may lead us to this conjecture. But my meaning at this time is no more but this, firſt to ſhew thee what it was as it is ſet foorth by the Author himſelf: and then what is done therunto by mee, that ſo I might get it publiſhed to al. As it is ſet foorth by the Author himſelf, if we conſider the ſubſtance of it, ſurely it was wel woorth the labor (a few points only excepted) and much of it, of good perſuaſion to godlines of life. But if we conſider the form, or maner of it, therin maieſt thou finde, that it was needful for me, before-hand to admoniſh thee of theſe few things. Firſt, that throughout the whole booke the Author hath uſed, in thoſe ſcriptures that hee alledgeth, the vulgar tranſlation that was before in common uſe with them: and ſome ſpecial words præciſely, ſuch as before they have taken upon them to obſerve, and therin ſtil to diſſent from us. The vulgar tranſlation is known wel inough: ſo that I need to ſay nothing of it. Thoſe ſpecial words that præciſely he uſeth, are, Our Lord, when it is more agreeable to the text to ſay, The Lord: iuſtice, for righteouſnes: pœnance, for repentance: merit, for good works, or the ſervice of God: and a few others. Then alſo in divers parts of the booke there were mingled in withal, certain opinions and doctrines of their own profeſſion, moſt of them ſuch as are manifeſt corruptions, and ſome of them no more but over-venturous: and certain places alledged out of others, little appertaining to the matter, or els more coldly handling the matters propounded, than that wel they could match with the reſidu that are in the Treatiſe to that purpoſe alledged. In this maner came it into my hands: and ſo it is yet extant among them. Now concerning my doings therin, firſt for the ſubſtance of it, bicauſe

In what maner it came foorth at the firſt.

What is don to it ſince. Firſt in the ſubſtance which is approved.

bicauſe it is, much of it, good, I hav ſo far not only conceived liking of it my ſelf: but alſo hav done my beſt indevor, thus to publiſh it unto al; that ſo many as will, may take to themſelvs the benefit of it. In which kind of argument though many others in theſe our dais hav done very commendably likewiſe: yet I do ſpecialy commend this unto thee, the rather for that it proceedeth from thoſe, that otherwiſe are for divers points, the greateſt adverſaries that wee hav in the cauſe of religion. And wheras inordinate contention is not only unſeemlie for the church of God; but alſo hurtful to the cauſe of religion, a ſpecial point of wiſdome it is, when God hath beſtowed any good gift on any of us al, that others ſhould ſo æſteem therof, as that they make the ſame a mean to moderate the bitternes of their affections towards al thoſe, that gladly would liv peaceably with al, ſo much as they might: as alſo on the other ſide it is very cleer, that thoſe that wil not (ſo far as the cauſe of religion it ſelf doth permit them) may hav juſt occaſion to bee aſhamed; and therby to finde out, what kind of ſpirit it is that doth lead them. So the ſubſtance of the booke is ſuch, as that a minde that is wel diſpoſed, may with one, and the ſelfſame labor, gather out of it, both leſſons of godlines unto it ſelf: and that which may ſomwhat occaſion ſome better agreement among certain of us; with ſuch of them I mean, as ſtand more indifferent, and are content to diſſent no further from us, than of conſcience they think that they ought. The former of which wil yeeld us this fruit, that we ſhal addreſſe our ſelvs to do, in ſom good meaſure, our ſervice to God: the other, that we ſhal do it with a quieter conſcience, our ſelvs deſirous to be at peace with all, ſo far as conveniently may be obteined. On the other ſide likewiſe, bicauſe I found the maner and form ſo far foorth out of order as I have declared, therfore did I indevor my ſelf to help it a little as need

Then in the form or maner of it, which is amended.

need required. But as touching the tranſlation that they uſe, I hav altogither let them alone therwith: partly to condeſcend ſo far unto them, as to ſuffer themſelvs in ſuch caſe to uſe what tranſlation they wil, and with good wil to hear them therin; and partly for that divers points of the matter were ſo grounded therupon, that the tranſlation might not be amended, unleſſe the matter were altered likewiſe. So far foorth therfore as there was no manifeſt error taken in withal, I hav left it wholy vnto them: though otherwiſe it might oft-times be amended. For which cauſe alſo I did the rather omit to meddle with the quotations to alledge the verſe of the chapter withall, bicauſe that in diſtinguiſhing of the verſes we diſagree ſomtimes: and forbearing to obtrude ours to them, unleſſe I thought they would take it in good part; hav forborn likewiſe to uze theirs, for that wee find it not ſo agreeable to the truth it ſelf. As for thoſe ſpecial words of theirs, that the Author ſo præciſely uſeth, I hau uſed my libertie therein: ſome-times letting them ſtand as they are; and ſom-times altering them, when they were abuſed, or otherwiſe the caſe did ſo require. Thoſe other points of their proper opinions, wherin wee diſſent from them, and they (no dowt) from the truth it ſelf, I hav clean left out; and ſome of thoſe venturous points beſides: togither with certain of thoſe places likewiſe, which he hath alledged out of others, that did not ſo much appertain to the matter that he had in hand; or not ſo effectualy touched the ſame, as himſelfe otherwiſe hath done. The former of which I therfore left out, for that neither my ſelf could allow to leav any ſuch as (to my knowledge) might be any hurt; or els but occaſion of ſtumbling to others: neither could I ſo hav gotten it foorth to the uſe of all, carrieng ſtill ſuch corruption with it. And this hav I done ſo much the rather, for that moſt of thoſe things ſeem rather to be

added

added by ſom that had the peruſing of the booke, before it might be allowed among them to com to the print, than by the proper Author therof: they do ſo little oft-times agree with the argument that there he hath in hand, nor with the maner of handling of it. As for example, in the firſt part of the booke and third chapter, ſetting down the end of mans life, which he ſaith is the ſervice of God, eight or nine times in that chapter is joined withal the gaining of heavn: which notwithſtanding is not agreeable to the maner of the Authors handling of that point, as it may appeer in the whole diſcourſe there, and namely by his place of Zacharie in the beginning of the third, and by his diviſion in the beginning of the fourth chapter, where notwithſtanding the gaining of heavn is very odly put in again. The other ſort likewiſe I thought good to leave foorth, for that being impertinent, they might diſcredit ſome part of the reſt: or els but weaker than the reſt, might ſo let down the affections again which were ſtirred up before by the other. And truly the ſpirit in theſe dais doth proceed a great deal more effectualy, both in doctrine and exhortation, than it did in the dais of divers of thoſe that were heer alledged. Wherin, if there ſhal be any that ſhal think, either on the one ſide, that I have put out too much, or on the other, that I have put out too little, neither am I deſirous to overrule their judgements, nor very careful to maintain mine own, if any ſhal come with better matter: contenting my ſelf only with this, that I have done what ſeemed to me to be moſt expedient to the glorie of God, and to the benefit of his people heer: as alſo I have ſometimes enterlaced a word or two, the better to open the Authors meaning, or to make the ſenſe more ful. And ſo without any further defence of my doings therein, now (gentle Reader) I ſend thee over to the booke it ſelf: where, if thou ſhalt beſtow a little paines (though it be no more, but once with adviſement

to

to reade it ouer) I dowt not, but that thou wilt confeſſe thy labor to be wel beſtowed. Which when thou ſhalt find, then deſcending to the Author of it, ſeeing himſelf deſireth to be holpen by thy praiers, thou ſhalt do wel, both to thank God for him, for this which is done, and to ſollicite him with thy praiers, on behalf of him and the reſt, that it would pleaſe him to give them a further knowledge of the truth in Chriſt, ſo far as his wiſdom hath thought expedient, to the ſetting foorth of his owne glorie, and to the ſalvation of thoſe that are his. And God giue vs al (ſo manie as do appertain to his kingdom) his grace in that meaſure, that both we may agree togither in the truth of religion, and altogither imploy our ſelvs in his ſervice heer, in peace and quietnes one with another. And ſo I bid thee hartily farewel. At Bolton-Percy, in the Ancientie or liberties of York, the 9. of Iulie.

1584.

Thy hartie wel-willer in Chriſt,

EDMVND BVNNY.

The booke of Christian exercise, appertaining to Resolution.

The first part.

The contents of the first part of this booke, touching the helps of Resolution to serv God.

The first Chapter.

1

Of the end and parts of this booke: with a necessarie advertisement to the Reader.

How necessarie a thing it is, for a man to resolv to leav vanities, and to serv God.

What argument the devl useth to draw men from this resolution.

How wilful ignorance doth increase, and not excuse sin.

What mind a man should hav that would read this Treatise.

The second Chapter.

2

How necessarie it is to enter into earnest consideration and meditation of our estate; wherin is declared:

That inconsideration heerin is a great enimie to resolution.

What inconveniences grow therby.

The nature, and commoditie of consideration.

Of the exact maner of meditating the particulars of religion in the fathers of old: and the fashion of beleeving in grosse at this day.

The

The third Chapter. 3

Of the end (in general) why man was created, and placed in this world; wherin is handled:

How du consideration of this end helpeth a man to iudge of himselfe.

What minde a man should have to creatures.

The lamentable condition of the world by want of this du consideration.

And the mischiefe therof at the last day.

The fourth Chapter. 4

Of the end of man more in particular: and of two special parts of the same, required at his hands in this life; wherin is discussed:

How exactly both these parts are to bee exercised.

The description of a Christian life.

The lamentable condition of our negligẽce heerin.

The care and diligence of many of the fathers touching the same.

The remedies that they used, for the one part: and what monuments of pietie they left behind, touching the other.

The indifferent estates of good, and evil men: as wel presently, and at the day of death: as in the life to com.

The fift Chapter.

Of the ſevére account that we muſt yeeld to God, wherin is declared:

A principal point of wiſdom in an accountant, for viewing of the ſtate of his account before hand.

The maieſtie of ceremonies, and circumſtances uſed by God at the firſt publication of his law in writing: and his ſevére puniſhment of offenders.

The ſharp ſpeeches of our Sauiour againſt ſinners.

Why two iudgements are appointed after death.

The ſudden comming of them both.

The demands in our account, at the general iudgement.

The circumſtances of horror and dread before, at, and after the ſame.

What a treaſure a good conſcience wil then be.

The pittiful caſe of the damned.

How eaſily the dangers of thoſe matters may be prævented in du time.

The ſixt Chapter.

A conſideration of the nature of ſin, and of a ſinner: to ſhew the cauſe why God juſtly uſeth the rigor before mentioned: wherin is deſcribed:

Gods infinite hatred to ſinners.

The reaſons why God hateth them.

That they are enemies to God, and to themſelves.

How God puniſheth ſinners: and of the bitter ſpeeches

ſpeeches in ſcripture againſt them.
Of the ſeven miſeries and loſſes which come by ſin.
The obſtinacie of ſinners in this age.
Two principal cauſes of ſin.
Of the danger to live in ſin.
How neceſſarie it is to fear.

The ſeventh Chapter.

Another conſideration for the further juſtifieng of Gods judgements, and declaration of our demerit, taken from the majeſtie of God and his benefits towards us; wherin is ſhewed:

A contemplation of the maieſtie of God: and of his benefits.
Of the ſeveral uſes of ſacraments.
Divers complaints againſt ſinners in the perſon of God.
Our intolerable contempt and ingratitude againſt ſo great a maieſtie and benefactor.
Of great cauſes we have to love God, beſide his benefits.
How he requireth nothing of us but gratitude.
That it reſteth in du reſolution to ſerve him.
An exhortation to this gratitude, with a ſhort praier for a penitent ſinner in this caſe.

8 The eight Chapter.

Of what opinion and feeling we shal be touching these matters, at the time of our death; wherin is expressed:

The induration of som harts, kept from resolution by worldly respects.

Of the matters of terror, pain, and miserie, that principaly molest a man at his death.

A contemplation of the terrors, speech, or cogitation of a sinner at the hour of death.

Of divers apparitions and visions to the iust and to the wicked, lieng a dieng.

How al these miseries may be prævented.

9 The ninth Chapter.

Of the pains appointed for him after this life, and of two sorts of them; wherin is declared:

How God useth the motive of threats to induce men to resolution.

Of the everlasting pain in hel, reserved for the damned, and common to al that are there.

Of the two parts therof: that is, pain sensible, and pain of losse.

Vehement coniectures touching the severitie of those pains.

Of the several names of hel in divers toongs.

Of the particular pains for particular offenders, peculiar in qualitie & quantitie to the sins of ech offender.

Of the woorm of conscience.

The

The tenth Chapter. 10

Of the rewards, benefits, and commodities provided for Gods ſervants; wherin is declared:

How God is the beſt pay-maiſter.
Of his infinite magnificence.
The nature, greatnes, and valu of his rewards.
A deſcription of paradiſe.
Of two parts of felicitie in heaven.
A contemplation of the commodities of the ſaid two felicities ioined togither.
The honor wherunto a Chriſtian man is born by baptiſm.
An admonition againſt ſecuritie in this life.

The contents of the ſecond part of *this booke: touching impediments* of reſolution. The ſecond part.

The firſt Chapter. 1

Of the firſt impediment: which is the difficultie, that manie think to be in vertuous life; wherin is declared:

Nine ſpecial privileges and helps, wherwith the vertuous are aided above the wicked.
1 *The force of Gods grace for eaſing of vertuous life, againſt al temptations.*
2 *Of what force love is heerin. And how a man may know, whether he have love towards God, or no.*

3 *Of a peculiar light of understanding pertaining to the iust.*

4 *Of internal consolation of mind.*

5 *Of the quiet of a good conscience in the iust.*

6 *Of hope in God which the vertuous have. And that the hope of the wicked, is indeed no hope, but meer presumption.*

7 *Of freedom of soul and bodie, which the vertuous have.*

8 *Of the peace of mind in the vertuous, towards God, their neighbor, and themselves.*

9 *Of the expectation of the reward, that the vertuous have.*

Of the comfort that holie men have, after their conversion: And how the best men have had greatest conflicts therin.

Of Saint Austens conversion, and four annotations therupon.

2 The second Chapter.

Of the second impediment: which is tribulation; wherin are handled four special points:

1 *First, that it is an ordinarie means of salvation to suffer some tribulation.*

2 *Secondly, that there be thirteen special considerations of Gods purpose, in sending afflictions to his servants: which are laid down and declared in particular.*

3 *Thirdly, what special considerations of comfort a man may have in tribulation.*

4 *Fourthly, what is required at mans hands in tribulation.*

The

The third Chapter. 3

Of the third impediment: which is love of the world; which is drawn to six points:

1 *First, how, and in what sense the world and commodities therof are vanities: and of three general points of worldly vanities.*

2 *Secondly, how worldly commodities are meer deceits.*

3 *Thirdly, how the same are pricking thorns.*

4 *Fourthly, how the same are miserie & affliction.*

5 *Fiftly, how they strangle a man.*
With a description of the world.

6 *Sixtly, how a man may avoid the danger therof, and use the commodities therof to his own benefit.*

The fourth Chapter. 4

Of the fourth impediment: which is too much præsuming of Gods mercie; wherin is declared:

That prolonging of our iniquities, in hope of Gods mercie, is to build our sins on Gods bak.

Of the two feet of our Lord: that is, mercie and truth.

Of two dangers of sinners: and how Gods goodnes helpeth not them, that persevére in sin.

Whether Gods mercy be greater thā his iustice.

The description of tru fear.

Of servile fear, and of the fear of children: and how servile fear is profitable for sinners.

The fift Chapter.

Of the fift impediment: which is, delay of reſolution upon hope to do it better, or with more eaſe afterward; wherin a declaration is made:

Of ſeven ſpecial reaſons, why the divel mooveth us to delay: and of ſix principal cauſes, which make our converſion harder by delay.

How hard it is to repent in old age, for him that is not accuſtomed to ſom hardnes before: and what charge a man draweth to himſelf, by delay.

That the example of the theef ſaved on the croſſe, is no warrant to ſuch as defer their converſion.

Of divers reaſons, why converſion made at the laſt hour is inſufficient.

The ſixt Chapter.

Of three other impediments: that is, ſloth, negligence, and hardnes of hart; wherin is declared:

The four effects of ſloth: and the means how to remoove them.

The cauſe of Atheiſm, at this day. And the way to cure careles men.

Of two degrees of hardnes of hart.

How hardnes of hart is in al perſecutors.

The deſcription of an hard hart: and the danger therof.

The concluſion of the whole booke.

FINIS.

THE FIRST PART OF THIS BOOKE.

CHAP. I.

Of the end and parts of this Booke: with a neceſſarie advertiſement to the Reader.



THIS firſt booke hath for his proper end, to perſuade a Chriſtian by name to becom a trew Chriſtian in deed, at the leaſt, in reſolution of mind. And for that there be two principal things neceſſary to this effect: therfore this firſt booke ſhal be divided into two parts. In the firſt ſhal be declared important reaſons & ſtrong perſuaſions, to provoke a man to this reſolution: In the ſecond ſhal be refuted al the impediments, which our ſpiritual enemies (the fleſh, the world, and the divel) are wont to lay for the ſtopping of the ſame: knowing very wel, that of this reſolution dependeth al our whole ſervice of GOD. For he that never reſolveth himſelf to doo wel,

The end of this booke.

Two parts of this booke.

wel, and to leave the dangerous state of sin wherin he liveth, is far off from ever doing the same. But he that somtimes resolveth to do it, although by frailtie he performeth it not at that time: yet is that resolution much acceptable before God; and his mind the redier to return after to the like resolution again, and by the grace of God, to put it manfully in execution. But he that wilfully resisteth the good motions of the holy Ghost, and uncurteously contemneth his Lord, knocking at the door of his conscience, greatly provoketh the indignation of GOD against him, and commonly groweth harder and harder daily, until he be given over into a reprobate sense, which is the next door to damnation it self.

The necessitie of resolution.

Acts. 7.

Apoc. 3.

Rom. 1.

An advertisement.

2 One thing therfore I must advertise the Reader before I go any further, that he take great heed of a certain principal deceit of our ghostly adversarie, wherby he draweth many millions of souls into hel daily: which is, to fear and terrifie them from hearing or reading any thing contrarie to their present humor or resolution. As for example, an usurer, from reading books of restitution: a lecherer, from reading discourses against that sin: a worldling, from reading spiritual books or treatises of devotion. And he useth commonly this argument to them for his purpose: Thou seest, how thou art not yet resolved to leave this trade of life, wherin thou art: and therfore the reading

The divels argument.

of

of these books wil but trouble and afflict thy conscience, and cast thee into sorrow and melancholie, and therfore read them not at al. This (I say) is a cunning sleight of Satan, wherby he leadeth many blindfolded to perdition: even as a faulkener carieth many hawks quietly being hooded, which otherwise he could not do, if they had the use of their sight.

Wilful ignorance increaseth sin.

3 If ignorance did excuse sin, then this might be som refuge for them that would live wickedly: But this kind of ignorance (being voluntarie and wilful) increaseth greatly both the sin, and the sinners evil state. For of this man the holy Ghost speaketh in great disdain. *Noluit intelligere vt bene ageret. He would not vnderstand to do wel.* Psal. 35. And again: *Quia tu scientiam repulisti, repellam te. For that thou hast reiected knowledge I wil reiect thee.* Ose. 4. And of the same men in another place the same holy Ghost saith: *They do lead their lives in pleasure, and in a moment go down to hel, which say to God, Go from us, we wil not have the knowledge of thy wais.* Iob. 21. Let everie man therfore beware of this deceit, and be content at the least, to read good books, to frequent devout company, and other like good means of his amendement, albeit he were not yet resolved to folow the same: yea although he should find som greef and repugnance in himself to do it. For these things can never do him hurt, but may do him verie much good: and it may be, that the verie contrarietie and repugnance

See S. Austen of this sin De gra. & lib. arb. chap. 3. & S. Chrisostom hom. 26. in epist. ad Rom.

repugnance which he beareth in frequenting these things against his inclination, may move the merciful Lord, which seeth his hard case, to give him the victorie over himself in the end, and to send him much more comfort in the same, than before he had dislike. For he can easily do it, only by altering our tast with a litle drop of his holie grace, and so make those things most sweet and pleasant, which before tasted both bitter and vnsaverie.

What mind a man should bring to the reading of this booke.

4 Wherfore as I would hartily wish everie Christian soule, that cōmeth to read these considerations folowing, should com with an indifferent mind laid down wholy into Gods hands, to resolve and do, as it should please his holy spirit to move him unto, although it were to the losse of al worldlie pleasures whatsoever (which resignation is* absolutely necessarie to everie one that desireth to be saved) so, if som can not presently win that indifferencie to themselves, yet would I counsel them in any case to conquer their minds to so much patience, as to go through to the end of this booke, and to see what may be said at least to the matter, although it be without resolution to folow the same. For I dowt not, but God may so pearse these mens harts before they com to the end, as their minds may be altered, and they yeeld themselves unto the humble and sweet service of their Lord and Saviour, & that the Angels in heaven may rejoice

B.

*Needful it is, both unto our trew serving of God; and to assure our owne consciences of our effectual calling in Christ: but not to procure salvation unto us; the merit wherof is altogither to be sought in Iesvs Christ. Luc. 15.

and

and triumph of their regaining, as of sheep most dangerously lost before.

CHAP. II.

How necessarie it is to enter into earnest consideration and meditation of our estate.

THE prophet Ieremie after a long complaint of the miseries of his time, faln upon the Iewes by reason of their sins, uttereth the cause therof in these words; *Al the earth is faln into utter desolation, for that there is no man which considereth deeply in his hart.* Ierc. 12. Signifieng heerby, that if the Iewes would have entered into deep and earnest consideration of their lives and estate, before that great desolation fel upon them, they might have escaped the same as the Ninivites did by the fore-warning of Ionas: albeit the sword was now drawen, and the hand of God stretched out, within fortie dais to destroy them. Ionas. 3. So important a thing is this consideration. In figure wherof, al beasts in old time, which did not ruminate, or chew their cud, were accounted unclean by the law of Moises: Leu. 11. Deut. 14. as no dowt, but that soul in the sight of God must needs be, which resolveth not in hart, nor cheweth

cheweth in often meditation of minde, the things required at hir hands in this life.

2 For, of want of this consideration, and du meditation, al the foul errors of the world are committed, and many thousand Christians do find themselves within the verie gates of hel, before they mistrust any such matter towards them: being caried thorough the vale of this life blindfolded with the veil of negligence and incōsideratiō, as beasts to the slaughter-hows, and never suffered to see their own danger, until it be too late to remedie the same.

3 For this cause the holy scripture doth recommend unto us most carefully, this exercise of meditation, and diligent consideration of our duties, to deliver us therby from the peril, which inconsideration leadeth us unto.

4 Moises having delivered to the people his embassage from God, touching al particulars of the law, addeth this clause also from God, as most necessarie; *These words must remain in thy hart, thou shalt meditate upon them, both at home, and abroad, when thou goest to bed, and when thou risest again in the morning.* And again, in another place; *Teach your children these things, that they may meditate in their harts upon them.* The like commandement was given by God himself, to Iosua at his first election to govern the people: to wit, that he should meditate upon the law of Moises both day & night, to the end he might keep and perform the things written therin.

Deut. 6.

Deut. 11.

Iosu. 1.

And

And God addeth presently the commoditie he should reap therof. *For then* (saith he) *shalt thou direct thy way aright, and shalt understand the same*. Signifieng, that without this meditation a man goeth both amisse and also blindly, not knowing himself whither.

5 Saint Paul having described unto his scholler Timothie, the perfect dutie of a Prelate, addeth this advertisement in the end; *Hæc meditare. Meditate, ponder and consider upon this.* And finaly, whensoever the holy scripture describeth a wise, happie, or just man (for al these are one in scripture, for that justice is only tru wisdom and felicitie) one cheef point is this; *He wil meditate upon the law of God, both day and night.* And for examples in the scripture, how good men did use to meditate in times past, I might heer reckon up great store, as that of Isaac, who went foorth into the feelds towards night to meditate: also that of Ezechias the king, who (as the scripture saith) did* meditate like a dove that is, in silence, with his hart only, without noise of words. But above al other, the example of holy David is singular heerin, who everie where almost maketh mention of his continual exercise in meditation, saieng to God; *I did meditate upon thy cõmandements which I loved.* And again: *I wil meditate upon thee in the mornings.* And again: *O Lord how have I loved thy law? It is my meditation al the day long.* And with what fervour and vehemencie he used to make these his

1. Tim. 4.
Psal. 1.
Pro. 15.
Eccl. 14.
Gen. 24.
Esai. 38. B.
*Or morn: for it was in the way of sorrowing or lamentation
Psal. 118.
Psal. 62.
Psal. 118.

his meditations, he sheweth when he saith of himself; *My hart did wax hot within me, and fire did kindle in my meditations.* Psal. 38.

6 This is recorded by the holy Ghost of these ancient good men, to confound us which are Christians, who being far more bound to fervour than they, by reason of the greater benefits we have received: yet do we live so lazily (for the most part of us) as we never almost enter into the meditation and earnest consideration of Gods laws and commandements; of the mysteries of our faith; of the life, and death of our Saviour; or of our dutie towards him: and much lesse do we make it our daily studie and cogitation, as those holie kings did, notwithstanding al their great busines in the cómon-wealth.

7 Who is there of us now adais, which maketh the laws and commandements or justificatiós of God (as the scripture termeth them) his daily meditations as king David did? Neither only in the day time did he this, but also by night in his hart, as in another place he testifieth of himself. How many of us do passe over whole dais, and months without ever entring into these meditations? Nay, God grant there be not many Christians in the world, which know not what these meditations do mean. We beleev in grosse the mysteries of our Christian faith, as that there is an hel; an heaven; a reward for vertu; a punishment for vice; Psal. 118. Psal. 76. *Beleef in grosse.*

vice; a judgement to come: an accompt to be made; and the like: but for that we chew them not wel by deepe consideration, and do not digest them wel in our harts, by the heat of meditation; they help us little to good life, no more than a preservative put in a mans pocket can help his health.

Marvelous effects of inconsideration.

8 What man in the world would adventure so easily upon sin (as commonly men do, which drink it up as easily as beasts drink water) if he did consider in particular the great danger and losse of grace; the losse of Gods favor, and purchasing his eternal wrath; also the death of Gods own Son sustained for sin; the inæstimable torments of hel for the everlasting punishment of the same? Which albeit everie Christian in sum doth beleev: yet bicause the most part do never consider them with du circumstances in their harts: therfore they are not mooved with the same, but do bear the knowledge therof locked up in their breasts, without any sense or feeling: even as a man carieth fire about him in a flint stone without heat; or perfumes in a pommander without smel, except the one be beaten, and the other be chafed.

9 And now to com neer our matter (which we mean to handle in this booke) what man living would not resolv himself thorowly to serv GOD in deed, and to leav al vanities of the world, if he did consider as he should do,

the waightie reaſons he hath to moove him therunto: the reward hee ſhal receive for it; and his infinite danger if he do it not? But bicauſe (as I have ſaid) ſcarce one among a thouſand doth enter into theſe conſiderations, or if he do, it is with leſſe attention, or continuance, thā ſo great a matter requireth, heerof it commeth, that ſo many men periſh daily, and ſo few are ſaved: for that, by lak of conſideration, they never reſolv themſelvs to live as they ſhould do, and as the vocation of a Chriſtian man requireth. So that we may alſo complain with holie Ieremie, alledged in the beginning, that our earth alſo of Chriſtianitie, is brought to deſolation, for that men do not deeply conſider in their harts.

Iere. 12.

The nature of conſideration.

10 Conſideration is the key which openeth the dore to the cloſet of our hart, where al our bookes of account do lie. It is the looking glaſſe, or rather the verie eie of our ſoul, wherby ſhe ſeeth hir ſelf, and looketh into all hir whole eſtate: hir riches; hir good gifts; hir defects; hir ſafetie; hir danger; hir waie ſhe walketh in; hir paſe ſhe holdeth: and finaly, the place and end which ſhe draweth unto. And without this conſideration, ſhee runneth on blindly into a thouſand brakes and briers, ſtumbling at everie ſtep, into ſome one inconvenience or other, and continualy in peril of ſome great & deadly miſchief. And it is a wonderful matter to think, that in other buſines

of

of this life, men both see and confesse, that nothing can be either begun, prosecuted, or wel ended, without consideration: and yet in this great busines of the kingdom of heaven, no man almost useth or thinketh the same necessarie.

11 If a man had to make a journey but from England to Constantinople, albeit he had made the same once or twise before, yet would he not passe it over without great and often consideration: especialy, whether he were right, and in the way or no; what pase he held; how neer he was to his wais end; and the like. And thinkest thou (my deer brother) to passe from earth to heaven, and that, by so many hils, and dales, and dangerous places, never passed by thee before, and this without any consideration at al? Thou art deceived if thou thinkest so, for this journey hath far more need of consideration, than that, being much more subject to by-paths and dangers: euery pleasure of this world; every lust; every dissolute thought; every alluring sight, and tempting sound; every divel vpon the earth, or instrument of his (which are infinite) being a theef, and lieng in wait to spoil thee, and to destroy thee vpon this way towards heaven. *A fit similitude.*

12 Wherfore I would give counsel to euery wise passenger, to looke wel about him, and at least wise once a day, to enter into consideration of his estate, and of the estate of his treasure

which he carieth with him, in a brickle vessel,
2.Cor.4. as Saint Paul affirmeth, I mean his soul, which may as soon be lost by inconsideration, as the smallest, and nicest jewel in this world, as partly shal appeer by that which heerafter I have written for the help of this consideration, wherof both I my self, and al other Christians doo stand in so great need in respect of our acceptable service to God. For surely if my soul, or any other did consider attentively but a few things of many which she knoweth to be tru: she could not but speedily reform hir self, with infinite mislike and detestation of hir former
Deut.6. Luc.1. course. As for example, if she considered thoroughly, that hir only comming into this life, was to attend to the service of God; and that she notwithstanding attendeth only, or the most part, to the vanities of this world: that she
Mat.12. must give account at the last day of everie idle word; and yet that she maketh none account, not only of words, but also, not of evil deeds: that no fornicator, no adulterer, no usurer, no
1.Cor.5. Ephes.5. covetous, or unclean person shal ever enjoy the kingdom of heavn, as the Scripture saith; and yet she thinketh to go thither, living in the
Gen. 6. Gen.19. same vices: that one only sin hath been sufficient to damn many thousands togither; and yet she being loden with many, thinketh to escape: that the way to heavn is hard, strait, and pain-
Mat. 7. full, by the affirmation of God himself; and yet she thinketh to go in, living in pleasures, and

delites

delites of the world : that al holie Saints that ever were(as the Apostles, & mother of Christ hir self, with all good men since)chose to them selvs to live an austere life (in painful labour profitable to others,fasting,praieng,punishing their bodies,and the like) and for al this, lived in fear and trembling of the judgements of God; & she,attending to none of these things, but folowing hir pastimes, maketh no doubt of hir own estate : If (I saie) my soul or anie other did in deed, and in earnest consider these things, or the least part of a thousand more that might be considered,and which our Christian faith doth teach vs to be tru : she would not wander(as the most part of Christian souls doo) in such desperate peril through want of consideration.

Acts. 1. 1.Cor.4. 2.Cor.4. 6.11.12. 1.Cor.9. Phil. 2. 1.Cor.2.

13 What maketh theevs to seem mad unto wise men, that seeing so manie hanged daily for theft before their eies, wil yet notwithstanding steal again,but lak of consideration?And the verie same cause maketh the wisest men of the world to seem verie fooles, and worse than frantiks unto God and good men, that knowing the vanities of the world, and the danger of sinful life, doo folow so much the one, and fear so litle the other. If a law were made by the authoritie of man, that whosoever shuld adventure to drink wine, shuld without delaie hold his hand but half an hour in the fire, or in boiling lead, for a punishment : I think

A comparison.

Mat. 7. Luc. 12. Rom. 1. 1.Cor. 1. 2.3. Gal.3.

manie would forbear wine, albeit naturalie they loved the same, and yet a law being made by the eternal majestie of God, that whosoever committeth sin, shal boil everlastinglie in the fire of hel, without ease or end: manie one for lak of consideration, do commit sin, with as little fear, as they do eat or drink.

The conclusion of this chapter.

14 To conclude therfore, consideration is a most necessarie thing to be taken in hand, especialy in these our daies, wherin vanitie hath so much prævailed with the most, as it seemeth to be tru wisdom, and the contrarie therof, to be meer follie, and contemptible simplicitie. But I dout not by the assistance of God, and help of consideration, to discover in that which foloweth, the error of this matter unto the discreet Reader, which is not wilfully blinded, or obstinately given over unto the captivitie of his ghostlie enimie (for som such men there be:) of whom God saith as it were pitieng and lamenting their case; *They have made a leag with death, and a covenant with hel it self:* that is, they wil not com out of the danger wherin they be, but wil headlong cast themselvs into everlasting perdition, rather than by consideration of their estate recover to themselvs eternal life and glorie, from which deadlie obstinacie the Lord of his mercie deliver us al, that belong unto him.

Esai. 28.

CHAP.

CHAP. III.

Of the end for which man was created, and placed in this world.

NOw then, in the name of almightie God, and with the assistance of his holie spirit, let the Christian man or woman desirous of salvation, first of al consider attentively, as a good marchant-factour is wont to do, when he is arrived in a strange cuntrie; or as a captain sent by his prince to som great exploit is accustomed when he commeth to the place appointed: that is, to think for what cause he came thither, why he was sent; to what end; what to attempt; what to prosecute; what to perform; what shalbe expected and required at his hands upon his return by him that sent him thither! For these cogitations (no doubt) shal stir him up to attend to that which he came for, and not to emploie himself in impertinent affairs. The like (I saie) would I have a Christian to consider, and to ask of himself, why and to what end was he created of God, and sent hither into this world, what to do, wherin to bestow his dais, he shal finde, for no other cause or end, but on-

Deut.6. Iosu.22. Gen.14. Luc.1.

ly to serv God in this life. This was the condition of our creation, and this was the only consideration of our redemption, propheſied by Zacharie before, *That we being delivered from the hands of our enimies, might serv him in holines & righteousnes al the dais of our life.*

The first consequence.

2 Of this it foloweth first, that seing the end and final cause of our being in this world, is to serv God in this life, that whatsoever we do, or endevor, or bestow our time in, either contrarie, or impertinent to this end, which is only the service of God, though it were to gain al the kingdoms of the earth: yet is it meere vanitie, follie, and lost labour; and wil turn us one daie to greef, repentance, and confusion; for that it is not the matter for which we came into this life, or of which we shal be asked account at the last daie, except it be to receav judgment for the same.

The second consequence.

3 Secondlie, it foloweth of the premisses, that seing our only end and busines in this world, is to serv God, and that al other earthlie creatures are put heer to serv vs to that end; we should (for our parts) be indifferent to al these creatures, as to riches or povertie; to health or siknes; to honour or contempt: and we should desire only so much, or little of the same, as were best for vs to our said end that we intend; that is, to the service of God. For whosoever desireth or seeketh the creatures more than this, runneth from his end

for

for the which he came hither.

4 By this now may a careful Christian take som scantling of his own estate with God, & make a conjecture whether he be in the right waie or no. For if he attend only or principaly to this end, for which he was sent hither, that is, to serv God, if his cares, cogitations, studies, endevors, labors, talk, and other his actions, run upon this matter, and that he careth no more for other creatures, as honor, riches, learning, and the like; than they are necessarie unto him for this end, which he pretendeth: if his daies and life (I say) be spent in this studie of the service of God, then is he dowtles a most happie and blessed man, and shal at length attain to the kingdom of God.

5 But if he find himself in a contrarie case, that is, not to attend to this matter for which only he was sent hither, nor to haue in his hart and studie this service of God, but rather som other vanitie of the world, as promotion, wealth, pleasure, sumptuous apparel, gorgious buildings, bewtie, or any other thing els that pertaineth not to this end: if he spend his time (I say) about these trifles, having his cares and cogitations, his talk and delight, more in them than about the other great busines for which he was sent: then is he in a perillous course, leading directlie to perdition, except he alter and change the same. For most certain it is, that whosoever shal not attend unto the service

vice he came for, shal never attain to the reward promised to that service.

6 And bicause the most part of the world, not only of infidels, but also of Christians do amisse in this point, and do not atend to this thing, for which they were only created and
Luc.13.23. sent hither: thence it is that Christ and his holy saints have alwais spoken so hardly of the smal number that are in state of salvation even among Christians, and have uttered som speeches which seem very rigorous to flesh and blood, and scarce tru, albeit they must be
Mat. 19. Mar. 10. fulfilled: as, that *It is easier for a camel to go thorough a needels eie, than for a rich man to enter into heaven.* The reason of which saieng (and many mo) standeth in this, that a rich man or worldling attending to heap riches can not attend to do that which he came for into this world, and consequently never attain heaven, except God work a miracle, and so cause him to contemn his riches, and to use them only to the service of God: as som-times he doth, and we
Luc. 19. have a rare example in the Gospel of Zacheus, who being a very rich man, presently upon the entring of Christ into his house, and much more into his hart by faith, gave half his goods unto the poor, and offered withal, that whom soever he had injuried, to him he would make four-times so much restitution.

The lamentable state of men of the world. 7 But heerby now may be seen the lamentable state of many thousand Christians in the

the world, which are ſo far off from beſtowing their whole time and travel in the ſervice of God, as they never almoſt think of the ſame; or if they do, it is with very little care or attention. Good Lord, how many men and women be there in the world, which bearing the name of Chriſtians, ſcarce ſpend one hour of fower and twentie in the ſervice of God! How many do beat their brains about worldlie matters; and how few are troubled with this care! How many find time to eat, drink, ſleep, diſport, dek, and paint themſelves out to the world; and yet have no time to beſtow in this greateſt buſines of al other! How many ſpend over whole dais, weeks, months, and yeers, in hauking, hunting, and other paſtimes; without making account of this matter! What ſhal becom of theſe people? What wil they ſay at the day of judgement? What excuſe wil they have?

8 If the marchant-factour (which I ſpake off before) after many yeers ſpent beyond the ſeas returning home to give accounts to his maiſter, ſhould yeeld a reconing of ſo much time ſpent in ſinging, ſo much in daunſing, ſo much in courting, and the like: who would not laugh at his accounts? But being further asked by his maiſter, what time he beſtowed on his marchandiſe which he ſent him for; if he ſhould anſwer, none at al, nor that he ever thought or ſtudied upon that matter: who would not think *A compariſon.*

think him woorthie of al shame, and punishment? And furely with much more shame and confusion shal they stand at the day of judgement, who being placed heer to so great a busines, as is the service of almightie God, have notwithstanding neglected the same, bestowing their studies, labors, and cogitations in the vain trifles of this world: which is as much from the purpose, as if men being placed in a course to run at a golden game of infinite price, should leave their mark, and som step aside after flies, or fethers in the air; and som other stand stil gathering up the dung of the ground. And how were these men woorthie (trow you) to receav so great a reward as was proposed to them?

9 Wherfore (deer Christian) if thou be wise, consider thy case while thou hast time, follow
Gal. 6. the Apostles counsel: examin thy own works, and wais, & deceav not thy self. Yet maist thou have grace to reform thy self, bicause the day-
Iohn. 9. time of life yet remaineth. The dreadful night of death wil overtake thee shortly, when there wil be no more time of reformation. What wil al thy labour and toil in procuring of worldly wealth, profit or comfort thee at that hour, when it shal be said to thee, as Christ said to thy like in the gospel, when he was now com to the top of his worldly felicitie: *Thou foole,*
Luc. 12. *this night shal they take away thy soul: and then, who shal have the things, which thou hast gotten togither?*

Beleev

Beleev me (deer brother) for I tel thee no untruth, one hour beſtowed in the ſervice of God, wil more comfort thee at that time, than an hundred yeers beſtowed in advancing thy ſelf and thy houſe in the world. And if thou mighteſt feele now the caſe, wherin thy poor hart ſhal be then, for omitting of this thing which it ſhould moſt have thought upon: thou wouldeſt take from thy ſleep, and from thy meat alſo, to recompence thy negligence for the time paſt. The difference betwixt a wiſe man and a foole is this, that the one provideth for a miſcheef while time ſerveth: but the other, when it is too late.

10 Reſolv thy ſelf therfore good Chriſtian while thou haſt time. Reſolv thy ſelf without delay, to take in hand preſently and to applie for the time to com, the great and weightie buſines for which thou waſt ſent hither: which onlie in deed is weightie and of importance; and al others are meer trifles and vanities, but only ſo far forth as they concern this. Beleev not the world, which for running awrie in this point, is deteſted by thy Saviour; and every frend therof, pronounced an enimie to him by his Apoſtle. Say at length unto thy Saviour, I do confeſſe unto thee O Lord, I do confeſſe and can not denie, that I have not hitherto attended to the thing for which I was created, redeemed and placed heer by thee: I do ſee my error, I can not diſſemble my greevous

Iohn.7.8.2. 1.Iohn.2.

A praier.

vous fault: and I do thank thee ten thowsand times, that thou hast given me the grace to see it, while I may yet by thy grace amend it: which by thy holy grace I mean to do, and without delay to alter my course: beseeching thy divine majestie, that as thou hast givn me this light of understanding to see my danger, & this good motion to reform the same; so thou wilt continew towards me thy blessed assistance, for performance of the same, to thy honor and my souls health. Amen.

CHAP. IIII.

Of the end of man in particular: and of two special things required at his hands in this life.

HAving spoken of the end of man in general in the former chapter, and shewed that it is to serv GOD: it seemeth convenient (for that the matter is of great and singular importance) to treat somwhat more in particular, wherin this service of God doth consist: that therby a Christian may judge of himself, whether he perform the same or no; and consequently, whether he do the thing for which he was sent into this world.

Two parts of our end in this life.

2 First therfore it is to be understood, that the whole service which God requireth at a Christian

Christian mans hands in this life, consisteth in two things: the one, to flee evil; & the other to do good. And albeit these two things were required of us also before the cōming of Christ (as appeareth by David whose cōmandement is general; *Decline from evil, and do good:* and by Esay the prophet whose words are; *Leave to do perversly, and learn to do wel:*) Yet much more particularly, and with far greater reason are they demaunded at the hands of Christian people, who by the death and passion of their Redeemer, do receave grace and force to be able in some measure to perform these two things, which the law did not give, albeit it commanded the same. Psal. 36. Esai. 1.

3 But now we being redeemed by Christ, and receaving from him not only the renewing of the same cōmandement, for the performance of these two things, but also force and abilitie by his grace wherby we are made somewhat able to do the same: we remain more bound therto in reason and dutie than before, for that this was the fruit and effect of Christ his holy passion as Saint Peter saith, *That we being dead to sin, should live vnto righteousnes.* Or as Saint Paul more plainly declareth the same when he saith, *The grace of God our Saviour hath appeared to al men, instructing us to this end, that we renouncing al wickednes, and worldly desires, should live soberly, iustly, and godly in this world.* Rom. 6. 1. Pet. 2. Tit. 2.

4 These two things then are the service of God,

Two parts of the ſervice of God.
Iohn. 7.
2. Cor. 10.
1. Tim. 1.
2. Tim. 2.
Phil. 1.
Heb. 10. and 12.
Matt. 9. 10. 20.
Luk. 10.
1. Tim. 5.
Pſa. 125.
Mat. 13.

God, for which we were ſent into this world: the one to reſiſt ſin; the other to folow good works. In reſpect of the firſt we are called ſoldiers, and our life a warfare upon the earth: for that as ſoldiers do alwais lie in wait to reſiſt their enimies: ſo ought we to reſiſt ſin and the temptations therof. And in reſpect of the ſecond, we are called labourers, ſtewards, fermers, and the like, for that as theſe men attend diligently to their gain and increaſe of ſubſtance in this life, ſo ſhould we do good works, to the glorie of God, and benefit of others heer in this life.

5 Theſe therfore are two ſpecial points which a Chriſtian man ſhould meditate upon; two ſpecial exerciſes wherin he ſhuld be occupied: two ſpecial legs wherupon he muſt walk in the ſervice of God: and finaly two wings, wherby he muſt flie and mount up unto a Chriſtian life. And whoſoever wanteth either of theſe, though he had the other: yet can he not aſcend to any tru godlines, no more than a bird can flie lacking one of hir wings. I ſay, that neither innocencie is ſufficient without good works: nor good works any thing available, where innocencie from ſin is not. The later is evident by the people of Iſrael, whoſe ſacrifices, oblations, praiers, and other good works commended and commanded by God himſelf, were oftentimes abhominable to God: for that the dooers therof lived in * ſin and wic-

B.
* And bicauſe they reſted in the outward ceremonie only.

wickednes, as at large the prophet Eſay declareth : The former alſo is made apparant by the parable of the fooliſh virgins, who, albeit they were innocent from ſin, yet bicauſe they gave not attendance, they were ſhut out of the doores. And at the laſt day of judgment Chriſt ſhal ſay to the damned, bicauſe you clothed me not, fed me not, and did not other deeds of charitie appointed to your vocation : therefore go you to everlaſting fire, &c. Both theſe points then are neceſſarie to a Chriſtian to the ſervice of God : and ſo neceſſarie, as one without the other availeth not, as I have ſaid. And touching the firſt, which is reſiſting of ſin, we are willed to do it even unto death, and with the laſt of our blood (if it were need) and in divers places of ſcripture, the holy ghoſt willeth vs moſt diligently to prepare our ſelvs, to reſiſt the divel manfully which tempteth us to ſin : and this reſiſtance ought to be made in ſuch perfect maner as we yeeld not wittingly and willingly to any ſin whatſoever, either in work, word, or conſent of hart. Inſomuch that whoſoever ſhould give ſecret conſent of mind to the performance of a ſin, if he had time, place, and abilitie therunto, is condemned by the holy ſcripture in that ſin, even as if he had cõmitted the ſame now in act. And touching the ſecond, which is good works, we are willed to do them abundantly, diligently, joifully, and inceſſantly. For ſo ſaith the ſcripture.

Eſai. 1.

Mat. 25.

Luc. 13.

Mat. 25.

How we ought to reſiſt ſin.

Heb. 12.
Eph. 5.
Iaco. 4.
1. Pet. 5.

Matt. 5.

Exo. 12.
Deut. 5.

How we muſt doo good woorks.

Eccl. 9. *Whatsoever thy hand can do, do it instantly.* And again: *Walk worthy of God, fructifieng in every good*
Eccl. 1. *work:* And again Saint Paul saith: *Let us do good*
Gal. 6. *works unto al men.* And again in the very same
1. Cor. 15. place; *Let us never leave of to do good, for the time wil com when we shal reap without end.* And in another place he willeth us *To be stable, immoveable, and abundant in good works, knowing that our labor shal not be unprofitable.*

A description of a christian.

6 By this it may be seen (deer brother) what a perfect creature is a good Christian, that is, as Saint Paul describeth him: *The hand work of GOD, and creature of Christ to good works,*
Eph. 2. *wherin he hath prepared that he should walk.* It appeareth (I say) what an exact life the tru life of a Christian is: which is a continual resistance of al sin, both in thought, word, and deed, and a performance or exercise of al good works, that possibly he can devise to do. What an Angelical life is this? Nay more than Angelical, for that angels being now placed in their glory, have neither temptation of sin to resist, nor can do any work (as we may) for to encrease their further glorie.

The perfection of a christian life.

7 If Christians did live according to this their duty, that is in doing al good that they might, and never consenting to evil: what needed there almost any temporal laws? What a goodly common wealth were Christianitie? Who wil not marvel at the rare examples of many good forefathers of ours, wherin such simpli-

ſimplicitie, ſuch truth, ſuch conſcience, ſuch almſ-deeds, ſuch ſinceritie, ſuch vertu, ſuch religion and devotion, is reported to have been. The cauſe was, for that they ſtudied upon theſe two points of a Chriſtian mans duty, and labored for the performance therof, every man as God gave him grace. And we, bicauſe we look not into theſe matters, are becom as looſe and wicked in life, as ever the Gentils, or infidels were. And yet is God the ſame God ſtil, and wil accept at our hands no other account, than he did of thoſe forefathers of ours, for the performance of theſe two parts of our duty towards him. What then ſhal become of us, which do not live in any part as they did? And to enter yet ſomwhat more into the particular conſideration of theſe things, who is there now a daies amongſt common Chriſtians (for no doubt there be in ſecret many ſervants of God which do it) but of thoſe which beare the name of Chriſtians, and moſt ſtur abroad in the world, who is there (I ſay) that taketh any pain about the firſt point, that is, touching the reſiſting of the concupiſcence of ſin? Which concupiſcence, or natural motion of ſin, remaining in us, as a remnant of our natural maladie in puniſhment of the ſin of our firſt father Adam, is left in us now after baptiſme, *ad agonem*, that is, to ſtrive withal, and to reſiſt. But alas how many be there which do reſiſt (as they ſhould) theſe evil motions of

Augu. lib. 2. cont. Iulian. & lib. 1. de peccat. mer. cap. vlt. Io. Caſſian. 1. 5. ca. 12. & de inceps.

concupiſcence? Who doth ever examine his conſcience of the ſame? Who doth not yeeld cõmonly conſent of hart, to every motion that commeth, with pleaſure: of covetouſnes, of anger, of revenge, of pride, of ambition, and (above al) of lecherie, and other filthie ſins of the fleſh: knowing notwithſtanding (by the
Matt. 5. proteſtation of our Saviour Chriſt himſelf) that every ſuch conſent of hart, is as much in ſubſtance of ſin, as the act, and maketh the ſoul guiltie of eternal damnation!

8 It is a woonderful matter to conſider, and able to make a man aſtonied to think, what great care, fear, diligence, and labor, good men in old times did take about this matter of reſiſting ſin, and how little we take now. Iob the
Iob. 9. juſt, having leſſe cauſe to fear than we, ſaith of himſelf: *I did fear al my doings (ô Lord) conſidering that thou dooſt not pardon ſuch as offend thee.* But the good king David which had now taſted Gods heavie hand for conſenting to ſin before, ſheweth himſelf yet more careful and
Pſal. 76. fearful in the matter, when he ſaith: *I did meditate in the night time together with my hart, and it was my whole exerciſe, and I did bruſh or ſweep mine own ſpirit within me.* What a diligent examination of his conſcience, thoughts and cogitations was this in a king! And al this was for the avoiding and reſiſting of ſin: as alſo it was in Saint Paul, who examined his conſcience ſo narrowly, & reſiſted al temptations with ſuch diligence,

diligence, & attention, as he could pronounce of himself, that to his knowledge he was (in his ministerie) guiltie of nothing : albeit he doth confesse in another place, that he had most vile and strong temptations of the flesh laied upon him of the devil by Gods appointment. Yet by the grace of Christ he resisted and overcam al. For the better performance wherof it is likely that he used also these external helps and remedies of tru fasting, earnest praieng, diligent watching, and severe chastising of his body, by continual and most painful labour in his vocation, wherof he maketh mention in his writings. As also al godly men (by his example) have used the like helps since, for the better resisting of sinful temptations when need required, and the like. Wherof I could here recite great store of examples out of the holy fathers : which would make a man to woonder, and afeard also (if he were not past fear) to see what extream pain and diligence those first Christians took, in watching every little sleight of the devil, and in resisting every little temptation or cogitation of sin : wheras we never think of the matter, nor make account either of cogitation, consent of hart, word, or work : but do yeeld to al, whatsoever our concupiscence moveth us unto; do swalow down every hook laid us by the devil; and most greedily do devour every poisoned pleasant bait, which is offered by the enimy for the de-

1. Cor. 4.

2. Cor. 12.

2. Cor. 6. and 11.

1. Tim. 1.

1. Cor. 9.

Remedies used by the ancient fathers for resisting of sin.

ſtruction of our ſouls: and thus much about reſiſting of ſin.

How much we fail in doing good works.

9 But now touching the ſecond point, which is continual exercising our ſelves in good works, it is evident in it ſelf, that we utterly fail (for the moſt part of us) in the ſame. I have ſhewed before how we are in ſcripture cõmanded to do them, without ceaſing, and moſt diligently whiles we have time of day to do them in: for as Chriſt ſaith; *The night wil com when no man can work any more.* I might alſo ſhew how certein of our forefathers the ſaints of God, were moſt diligent and careful in doing good works in their dais, even as the huſbandman is careful to caſt ſeed into the ground whiles fair weather laſteth, and the merchant to lay out his mony whiles the good market endureth. They knew the time would not laſt long which they had to work in: and therfore they beſtirred themſelves whiles opportunitie ſerved: they never ceaſed, but came from one good work to another, wel knowing, what they did, and how good and acceptable ſervice it was unto God.

Iohn. 6.

Gal. 6.
Phil. 2.

10 If there were nothing els to proove their woonderful care and diligence heerin: yet the infinite* monuments of their almes-deeds, yet extant

B.
* Although many ſuch things wer doon to ſuperſtitious and very il uſes: yet even then alſo were they ſomtimes ſufficient teſtimonies of a great care to do wel (ſo far as their knowledge ſerved them) in ſo manie as did not wilfully er; but were deſirous to know the truth, and to do accordingly. And ſo may thoſe alſo be (in ſuch a ſens) examples to us.

extant to the world, are ſufficient teſtimonies of the ſame: to wit, the infinite churches builded, and indowed with great & abundāt maintenance for the miniſters of the ſame: ſo many ſchooles, colledges, univerſities: ſo many bridges, high-wais, & publik commodities. Which charitable deeds (and a thouſand mo both private and publik; ſecret and open, which I cannot report) came out of the purſes of our good anceſters: who oftentimes not only gave of their abundance, but alſo ſaved from their own mouths, and beſtowed it upon deeds of charitie, to the glorie of God, and benefit of others. Wheras we are ſo far off from giving away our neceſſaries, as we wil not beſtow our very ſuperfluities: but wil imploy them rather, upon hawks and dogs, and other brute beaſts, and ſomtimes alſo upon much viler uſes, than to the releef of our poor brethren.

11 Alas (deer brother) to what a careleſſe and ſenſeles eſtate are we com, touching our own ſalvation and damnation! S. Paul crieth out unto us; *Work your own ſalvation with fear and trembling:* and yet no man (for that) maketh account therof. S. Peter warneth us gravely and earneſtly; *Brethren take you great care to make your vocation & election ſure by good works:* and yet who (almoſt) wil think upon them! Chriſt himſelfe thundereth in theſe words; *I tel you, make your ſelves frinds (in this world) of uniuſt mammon, that when you faint they may receive you into eternal* Phil. 2. 2. Pet. 1. Luc. 16.

tabernacles: And yet for al that, we are not moved herewithal: so dead we are, and lumpish to al goodnes.

12 If God did exhort us to good deeds for his own commoditie, or for any gain that he is to take therby: yet in reason we ought to pleasure him therin, seeing we have receaved al from his only liberalitie before. But seeing he asketh it at our hands for no need of his own, but only for our gain, and to pay us home again with advantage: it is more reason wee should harken unto him. If a common honest man upon earth should invite us to do a thing, promising us of his honestie a sufficient reward, we would beleeve him: but God making infinit promises unto us in scripture of eternal reward to our wel-doing (as that we shal eat with him; drink with him; raigne with him; possesse heaven with him; and the like) can not move us notwithstanding to woorks of charitie. But bicause those forefathers of ours were moved heerwithal, as having harts of softer metal than ours are of; therefore they brought foorth such abundant fruit as I have shewed.

Luc. 22.
Mat. 13.
Rom. 8.
Apoc. 22.

13 Of al this then that I have said, the godly Christian may gather, first the lamentable estate of the world at this day, when amongst the smal number of those which bear the name of Christians, so many are like to perish, for not performing of these two principal points

points of their vocation. Secondly, he may gather the cauſe of the infinit difference of reward for good and evil in the life to com, which ſom men wil ſeem to marvel at: but in deed is moſt juſt and reaſonable, conſidering the great diverſitie of life in good and evil men whiles they are in this world. For the good man doth not onlie endevor to avoid ſin: but alſo by reſiſting the ſame, daily and hourly encreaſeth in the favor of God. The looſe man by yeelding conſent to his concupiſcence; doth not only loſe the favor of God, but alſo doubleth ſin upon ſin without number. The good man, beſides avoiding ſin doth infinit good works, at the leaſtwiſe in deſire and hart, where greater abilitie ſerveth not. But the wicked mã neither in hart nor deed doth any good at al, but rather ſeeketh in place therof to do hurt. The good man imploieth al his mind, hart, words, and hands, to the ſervice of God, and of his ſervants for his ſake. But the wicked man bendeth al his force and powers both of body and mind, to the ſervice of vanities, the world, & his fleſh. Inſomuch, that as the good man increaſeth hourly in the favor of God, to which is du increaſe of grace and glory in heaven: ſo the evil from time to time in thought, word, or deed, or in al at once, heapeth up ſin and damnation upon himſelf; to which is du vengeance, and increaſe of torments in hel: and in this contrarie courſe they paſſe over their

The different ſtate of a good and evil man at the day of death.

their lives, for twentie, thirtie, or fortie yeers, and so com to die. And is it not reason now, that seeing there is so great diversitie in their estates: there should be as great or more diversitie also, in their reward? Especialy seeing God is a great God, and rewardeth smal things with great wages, either of everlasting glorie, or everlasting pain. Thirdly and lastly, the diligent and careful Christian may gather of this what great cause he hath to put in practise the godly counsel of Saint Paul, which is;

Gal.6. *That everie man should proove and examin his own works.* And so be able to judge of himself, in what case he standeth: and if upon this examination he find himself awry, to thank God of so great a benefit, as is the reveling of his danger, whiles yet there is time and place to amend. No dowt, many perish daily by Gods justice in their own grosse ignorance, who if they had receaved this special favor, as to see the pit before they fel in, it may be they would have escaped the same. Vse Gods mercy to thy gain then (gentle brother) and not to thy further damnation. If thou see by this examination, that hitherto thou hast not led a tru Christian life: resolve thy self to begin now, and cast not away wilfully that pretious soul of thine, which Christ hath bought so deerly; and which he is most readie to save, and to indu with grace and eternal glorie, if thou wouldest yeeld the same into his hands, and be

content

content to direct thy life according to his most holy, easie, and sweet commandements.

CHAP. V.

Of the severe account that we must yeeld to God of the matters aforesaid.

AMongst other points of a prudent servant this is to be esteemed one principal to consider in everie thing committed to his charge, what account shalbe demanded touching the same: also what maner of man his maister is: whether gentle, or rigorous; milde, or stern; careless, or exquisite in his accounts: also whether he be of abilitie to punish him at his pleasure, finding him faultie: and finaly, how he hath dealt with others before in like matters: for according to these circumstances (if he be wise) he wil govern himself and use more or lesse diligence in the charge committed. *A principal point of wisdom in a servant.*

2 The like wisdom would I counsel a Christian to use, in the matters before recited: to wit, touching our end for which God sent us hither, and the two principal points therof, enjoined for our exercise in this life: to consider (I say) what account we shal be demanded for the same: in what maner; by whom; with what severitie; *A necessarie consideration.*

ſeveritie; with what danger of puniſhment, if we be found negligent and rechleſſe therin.

3 For better underſtanding wherof, it is to be noted firſt, with what order, and with what ceremonies and circumſtances God gave us this charge, or rather made and proclaimed this law of our behaviour and ſervice towards him. For albeit he gave the ſame commandement to Adam in his firſt creation, and imprinted it afterwards by nature into the harts of ech man before it was written (as Saint Paul teſtifieth) yet for more plain declarations ſake, and to convince us the more of our wickednes (as the ſame Apoſtle noteth) he publiſhed the ſame law in writing tables, upon the mount Synay: but with ſuch terror, and other circumſtances of majeſtie (as alſo the Apoſtle noteth to the Hebrues) as may greatly aſtoniſh the breakers therof. Let any man read the nineteen chapter of Exodus, and there he ſhal ſee what a preparation there was for the publiſhing of this law. Firſt, God calleth Moiſes up to the hil, and there reckoneth up many of the benefits which he had beſtowed upon the people of Iſrael: and promiſeth them many mo, if they would keep the law which he was then to give them. Moiſes went to the people, and returned anſwer again, that they would keep it. Then cauſed God the people to be ſanctified againſt the third day, to waſh al their garments, and that no man ſhould companie with

Rom. 2.
Rom. 7.
Gal. 3.
Heb. 12.
Exo. 19.

The dredful publication of the law.

with his wife : alſo to be charged that none upon pain of death ſhould preſume to mount up to the hil but Moiſes alone, and that whoſoever ſhould dare but to touch the hil ſhould preſently be ſtoned to death. When the third day was com, the Angels (as Saint Steeven interpreteth it) were readie to promulgate the law. The trumpets ſounded mightily in the aire : great thunder brake out from the ſky, with fearce lightenings, horrible clouds, thick miſts, and terrible ſmoke riſing from the mountain. And in the midſt of al this majeſtie, and dreadful terror, God ſpake in the hearing of al : *I am thy Lord God which have brought thee out of the land of Egypt : me onlie ſhalt thou ſerve :* and the reſt which foloweth, conteining a perfect deſcription of our dutie in this life, commonly called the ten cõmandements of God. Acts. 7. Exo. 20. Deut. 5.

4 Al which terror and majeſtie, the apoſtle himſelf as I have ſaid, applieth to this meaning, that we ſhould greatly tremble to break this law, delivered us with ſuch circumſtances of dread and fear : ſignifieng alſo heerby, that the exaction of this law, muſt needs be with greater terror at the day of judgement, ſeeing that the publication therof, was with ſuch aſtoniſhment and dread. For ſo we ſee alwais great princes laws to be executed upon the offenders with much more terror than they were proclaimed. And this may be a forcible Heb. 12.

reaſon

reaſon to moove a Chriſtian to look unto his dutie.

Gods puniſhments. 5 Secondly, if we conſider the ſharp execution uſed by God upon offenders of this law, both before it was written and ſince: we ſhal find great cauſe of fear alſo: as the woonderful
Gen. 3. puniſhment upon Adam, & ſo many millions of people beſides, for his one fault: the drowning of al the world togither:
Gen. 7. the burning of
Gen. 19. Sodom and Gomorra with brimſtone:
1. Re. 28. the reprobation of Saul: the extream chaſtiſe-
2. Re. 12. ment of David: and the like. Which al being done by God with ſuch rigor, for leſſe & fewer ſins than ours are, and alſo upon them, whom he had more cauſe to ſpare than he hath to tolerate us: may be admoniſhments what we muſt look for at Gods hands, for breach of this law of ſerving him in this life.

Chriſts ſpeeches. 6 Thirdly, if we conſider the ſpeeches and behaviour of our Lord and maiſter Chriſt in this matter, we ſhal have yet more occaſion to dowt our own caſe: who albeit he came now to redeem us, and to pardon al, in al mildnes, humilitie, clemencie, and mercie: yet in this point of taking accounts, he is not woont to ſhew but auſteritie and great rigor: not only in words, and familiar ſpeeches with his Apoſtles; but alſo in examples and parables to this purpoſe. For ſo in one parable he damneth that poor ſervant to hel (where ſhould be weeping and gnaſhing of teeth) only for that he
Mat. 25. had

had not augmented his talent delivered him. And Christ confesseth there of himselfe, that he is a hard man, reaping where he sowed not, and gathering where he cast not abroad: expecting also advantage at our hands, for the talents lent us, and not accepting only his own again. And consequently threatning much more rigor to them which shal mispend his talents, as the most of us do. Again, he damneth the servant whom he found asleep: he damned the poor man, which was compelled to com into the wedding, only for that he came without a wedding garment: he damned the five foolish virgins, for that they had not their oil with them, and were not readie (jump at the verie hour) to go in with him, and would not know them when they came after: and finaly he promiseth to damn al those (without exception) which shal work iniquitie, as S. Mathew testifieth. Mat. 24. Mat. 22. Mat. 25. Mat. 13.

7 Moreover, being asked by a certain ruler on a time, how he might be saved: he would give him no other hope (so long as he sought salvation by his works) though he were a prince, but onlie this; *If thou wilt enter into life, keep the commandements of God*. And talking with his disciples at another time of the same matter, he giveth them no other rule of their life, but this; *If ye love me, keep my commandements*. As who should say, if you were never so much my disciples, if ye break my commandements, Luc. 18. Mat. 19. Ioh. 14.

ments, there is no more love nor frindſhip betwixt us. And S. Iohn (which beſt of al others knew his meaning heerin) expoundeth it in
Iohn. 2. this ſenſ, when he ſaith; *If a man* (ſaith he) *knoweth God, and yet keepeth not his commandements he is a liar, and the truth is not in him.* And more yet (to take away al hope or expectation from his diſciples of any other way pleaſing him than by keeping his commandements) he ſaith
Mat. 5. in another place, that *He came not to take away the law, but to fulfil it*, and ſtreight way he infer-reth upon the ſame; *Whoſoever therfore ſhal break one of the leaſt of theſe commandements ſhal be called the leaſt in the kingdom of heaven.* For which cauſe at his departure out of the world, the verie laſt words that he ſpake to his Apoſtls were theſe,
Mat. 28. that *They ſhould teach men to obſerve al his commandements whatſoever.*

8 By which appeereth the ſevere meaning that Chriſt had touching our account for the keeping of his commandements in this life.
Luc. 13. The which alſo may be gathered by that being asked whether the number were ſmal of them that ſhould be ſaved: he counſeleth men to ſtrive to go into the ſtrait gate: for that many ſhould be ſhut out, yea even of them, which had eaten and drunken with him, and had enjoied the corporal preſence of his bleſſed bodie, but had not regarded to live as he commanded them. In which caſe he ſignifieth that no reſpect or frindſhip muſt take place, with him

him at the laſt day: for which cauſe he ſaid to the man whom he had healed at the fiſh pools ſide in Ieruſalē, *Behold now thou art whole, ſee thou ſin no more, leaſt worſe come to thee than before.* And generaly he warneth us in Saint Mathews goſpel, that we agree with our adverſaries, and make our accounts ſtreight in this life: otherwiſe we ſhal pay the uttermoſt farthing in the life to com. And yet more ſeverely he ſaith in another place: *That we ſhal render account at the day of iudgment, for every idle word which we have ſpoken.* Ioh. 5. Mat. 5. Mat. 12.

9 Which day of judgement he warneth us of before, and foretelleth the rigor and danger in ſundrie places of holie ſcripture to the end we ſhould prevent the ſame: and ſo direct our lives while we have time in this world; as we may preſent our ſelves at that day without fear and danger, or rather with great joy and comfort; when ſo manie thouſands of wicked people ſhal appeer there, to their eternall confuſion.

Of the day of iudgement.

10 And bicauſe there is nothing which ſo fitly ſheweth the ſeveritie of Chriſt in taking our account at the laſt day, as the order and maner of this judgement deſcribed moſt diligently by the holy ſcripture it ſelf: it ſhal make much for our purpoſe, to conſider the ſame. And firſt of al, it is to be noted, that there be two judgements appointed after death; wherof the one is called particular: wherby ech man preſently

Two iudgements after death.

upon his departure from this world, receiveth
Iohn. 5. Mat. 25. and 16. particular ſentence, either of puniſhment, or of glorie, according to his deeds in this life (as Chriſts own words are) wherof we have exam-
Luc. 16. ples in Lazarus, and the rich glutton, who were preſently caried the one to pain, the other to reſt, as Saint Luke teſtifieth? And to dowt of
Lib. 2. de anima. ca. 4. this, were obſtinacie as Saint Auſten affirmeth. The other judgment is called general, for that it ſhal be of al men togither in the end of the world, where ſhal a final ſentence be pronounced (either of reward or puniſhment) upon al men that ever lived, according to the works
2. Cor. 5. which they have done, good or bad, in this life: and afterward never more queſtion be made of altering their eſtate: that is, of eaſing the pain of the one, or ending the glorie of the other.

The particular iudgement. Aug. trac. 49. in Io. 11 Now as touching the firſt of theſe two judgments, albeit the holy ancient fathers, eſpecialy Saint Auſten, do gather and conſider divers particulars of great ſeveritie and fear (as the paſſage of our ſoul from the body to the tribunal ſeat of God, under the cuſtody both of good and evil angels: the fear ſhe hath of them: the ſodain ſtrangenes of the place where ſhe is: the terror of Gods preſence; the ſtrait examination ſhe muſt abide; and the like) yet for that the moſt of theſe things are to be conſidered alſo in the ſecond judgement which is general; I wil paſſe over to

to the ſame, noting only certain reaſons yeelded by the holy fathers, why God after the firſt judgement, wherin he had aſſigned to each man according to his deſerts in particular, would appoint moreover this ſecond general judgement. Wherof the firſt is, for that the body of man riſing from his ſepulchre, might be partaker of the eternal puniſhment, or glorie of the ſoul: even as it hath been partaker with the ſame, either in vertue, or vice in this life. The ſecond is, that as Chriſt was diſhonored and put to confuſion heer in the world publikly: ſo much more he might ſhew his majeſtie and power, at that day in the ſight of al creatures, and eſpecialy of his enimies. The third is, that both the wicked and good might receive their reward openly, to more confuſion, & hart-greef of the one, and to the greater joy and triumph of the other, who commonly in this world have been overborn by the wicked. The fourth is, for that evil men when they die, do not commonly carie with them al their demerit and evil: for that they leave behind them either their evil example; or their children, and familiars corrupted by them; or els books and means which may in time corrupt others. Al which being not yet done, but comming to paſſe after their death, they cannot ſo conveniently receive their judgement for the ſame preſently: but as the evil falleth out, ſo their pains are to

Why there be two iudgments appointed.

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Conſider wel this reaſon good reader.

be increaſed. The like may be ſaid of the good. So that (for examples ſake) Saint Pauls glorie is increaſed daily, and ſhalbe unto the worlds end, by reaſon of them that daily profit by his writings and example: and the pains of the wicked are for the like reaſon daily augmented. But at the laſt day of judgement, ſhal be an end of al our dooings, and then it ſhal be ſeen evidently, what ech man is to have in the juſtice, and mercie of God.

Of the general day of iudgment. Eccl. 12.

12 To ſpeak then of this ſecond judgement general, and common for al the world, wherin as the ſcripture ſaith, *God ſhal bring into iudgment everie error which hath been committed*, there are divers circumſtances to be conſidered, and divers men do ſet down the ſame diverſly: but in mine opinion, no better, plainer, or more effectual declaration can be made therof, than the very ſcripture maketh it ſelf, ſetting forth unto us in moſt ſignificant words, al the maner, order, and circumſtances, with the preparation therunto as followeth.

Luc. 21. Mat. 24. Mar. 13.

13 At that day, there ſhal be ſignes in the ſun, and in the moon, and in the ſtars: the ſun ſhal be darkened: the moon ſhal give no light: the ſtars ſhal fal from the skies: and al the powers of heaven ſhal be mooved: the firmament ſhal leave his ſituation with a great violence: the elements ſhal be diſſolved with heat: and the earth, with al that is in it, ſhal be conſumed with fire: the earth alſo ſhal moove

off

off nir place, and ſhal flee like a little deer or ſheep. The diſtreſſe of nations upon the earth ſhal be great, by reaſon of the confuſion of the noiſe of the ſea and fluds, and men ſhal wither away for fear and expectation of theſe things, that then ſhal come upon the whole world. And then ſhal the ſigne of the Son of man appeer in the skie, and then ſhal al the tribes of the earth moorn and wail: and they ſhal ſee the Son of man comming in the clouds of heaven, with much power and glorie, great authoritie, and majeſtie. And then in a moment in the twinkling of an eie, he ſhal ſend his Angels with a trumpet and with a great crie at midnight, and they ſhal gather together his elect from the fower parts of the world, from heaven to earth. Al muſt be preſented before the judgement ſeat of Chriſt, who wil bring to light thoſe things which were hidden in darknes, and wil make manifeſt the thoughts of mens harts: and whatſoever hath been ſpoken in chambers in the eare, ſhal be preached upon the houſe top. Account ſhal be asked of every idle word, & he ſhal judge our very righteouſnes it ſelfe. Then ſhal the juſt ſtand in great conſtancie, againſt thoſe which have afflicted them in this life: and the wicked ſeeing that, ſhal be troubled with an horrible fear, and ſhal ſay to the hils, fal upon us, and hide us from the face of him that ſitteth upon the throne, and from the anger of the lambe, for

Eſai. 13.

1. Cor. 13.

Mat. 25.

2. Cor. 5.

1. Co. 4. 2.

Luc. 12.

Pſal. 74.

Sap. 5.

Luc. 23.

Apoc. 6.

that the great day of wrath is come. Then shal
Mat. 25. Christ separate the sheep from the goats, and shal put the sheep on his right hand and the goats on the left, and shal say to those on the right hand, com yee blessed of my father, possesse the kingdome prepared for you, from the beginning of the world: I was hungrie; & you gave me to eat: I was a stranger, and you gave me harbor: I was naked, and you clothed me: I was in prison, and you came to me. Then shal the just say, O Lord, when have we done these things for thee? And the King shal answer: truly whē you did them to the least of my brothers you did it to me. Then shal he say to them on his left hand; Depart from me (you accursed) into everlasting fire, prepared for the devil and his angels: for I was hungry, and ye fed me not: I was a stranger, and you harbored me not: I was naked, and you clothed me not: I was sick, and in prison, and you visited me not. Then shal they say, O Lord, when have we seen thee hungrie, or thirstie, or a stranger, or naked, or sick, or in prison & did not minister unto thee? And he shal answer, verily I tel you, seeing you have not done it to one of these lesser, you have not done it to me. And then these men shal go into eternal punishment; and the just into life everlasting.

14 Tel me what a dreadful preparation is heer laied down? How many circumstances of fear and horror? It shal be (saith the scripture)

at

at midnight, when commonly men are asleep: it shal be with hideous noise of trumpets; sound of waters; motion of al the elements: what a night wil that be troweſt thou, to see the earth shake; the hils & dales mooved from their places; the moon darkened; the stars fal down from heaven; the whole element shivered in peeces; and al the world on a flaming fire.

15 Can any tong in the world expresse a thing more forcibly than this matter is expressed by Christ, the Apostles, and Prophets themselves? What mortal hart can but tremble in the middest of this unspeakable terror? Is it marvel if the very just men and the Angels themselves are said to fear it? And then (as S. Peter reasoneth;) *If the iust shal scarce be saved; where shal the wicked man, and sinner appeer?* What a dreadful day wil it be for the careles and looſe Christian (which hath passed his time pleasantly in this world) when he shal see so infinite a sea of fears and miseries to rush upon him? 1. Pet. 4.

16 But besides al these most terrible and fearce preparations, there wil be many other matters, of no lesse dreadful consideration: as to see al sepulchres open at the sound of the trumpet, and to yeeld foorth al their dead bodies, which they have received from the beginning of the world: to see al men, women and children, kings and queens, princes and potentates, to stand there naked in the face of al

creatures: their sins reveled, their secret offences laid open, done and committed in the closets of their pallaces, and they constrained and compelled to give accounts of a thousand matters, wherof they would disdain to have been told in this life: as, how they have spent the time; how they have imploied their welth; what behaviour they have used towards their brethren; how they have mortified their senses; how they have ruled their appetites; how they have obeied the inspirations of the holie Ghost; and finaly how they used al good gifts in this life?

The demands at the last day.

17 Oh (deer brother) it is unpossible to expresse what a great treasure a good conscience wil be at this day: it wil be more woorth, than ten thowsand worlds: for wealth wil not help: the judge wil not be corrupted with money: no intercession of worldly frinds shal prevail for us at that day, no not of the angels themselves: whose glorie shal be then as the prophet saith; *To bind kings in fetters, and noble men in iron manacles, to execute upon them the iudgement prescribed, and this shal be glorie to al his saints.* Alas what wil al those wise people do then, that now live in delites, and can take no pain in the service of God? What shift wil they make in those extremities? Whither wil they turn them? Whose help wil they crave? They shal see al things crie vengeance about them; al things yeeld them cause of fear and terror:

Psa. 149.

but

but nothing to yeeld them any hope or comfort. Above them shal be their judge offended with them for their wickednes: beneath them hel open, and the cruel fornace readie boiling to receave them: on the right hand shal be their sins accusing them: on the left hand the devils ready to execute Gods eternal sentence upon them: within them, their conscience gnawing: without them, al damned souls bewailing: on everie side the world burning. Good Lord what wil the wretched sinner do, invironed with al these miseries? How wil his hart sustain these anguishes? What way wil he take? To go bak is impossible: to go forward is intolerable. What then shal he do, but (as Christ foretelleth) he shal drie up for verie fear: seek death, and death shal flee from him, crie to the hils, to fal upon him, and they refusing to do him so much pleasure, he shal stand there as a most desperate, forlorn, and miserable caitife wretch, until he receave that dreadful and irrevocable sentence; *Go you accursed into everlasting fire.*

A pitiful case. Anselm.

Mat. 24. Apoc. 6. Apoc. 9.

Mat. 25.

18 Which sentence once pronounced, consider what a doleful crie and shout wil streight folow. The good rejoising and singing praises in the glorie of their Saviour: the wicked bewailing, blaspheming, and cursing the day of their nativitie. Consider the intolerable upbraieng of the wicked infernal spirits, against these miserable condemned souls, now delivered

The last sentence pronounced.

red to them in pray for ever. With how bitter ſcofs and taunts wil they hale them on to torments? Conſider the eternal ſeparation that then muſt be made: of fathers & children; mothers & daughters; frinds and companions: the one to glorie, the other to confuſion, without ever ſeeing one the other again: and (that which ſhal be as great a greef as anie other: if it be tru that ſom conceive, that our knowledge one of another heer on earth ſhal ſo far remain) the ſon going to heaven ſhal not pitie his own father or mother going to hel, but ſhal rejoice at the ſame, for that it turneth to Gods glorie, for the execution of his juſtice. What a ſeparation (I ſay) ſhal this be? What a farewel? Whoſe hart would not break at that day, to make this ſeparation, if a hart could break at that time, and ſo end his pains? But that wil not be. Where are al our delites now? Where are al our pleaſant paſtimes becom? Our braverie in apparel; our gliſtering in gold; our honor done to us with cap and knee; al our delicate fare; al our muſik; al our wanton daliances and recreations we were wont to have; al our good frinds and merie companions, accuſtomed to laugh, and to diſport the time with us? Where are they becom? Oh (deer brother) how ſower wil al the pleaſures paſt of this world ſeem at that hour? How doleful wil their memorie be unto us? How vain a thing wil al our dignities,

ties, our riches, our poſſeſſions appeer? And on the contrarie ſide, how joiful wil that man be, that hath attended in this life to live vertuouſlie, albeit with pain, and contempt of the world? Happy creature ſhal he be, that ever he was born, and no toong but Gods can expreſſe his happines.

19 And now to make no other concluſion of al this, but even that which Chriſt himſelf maketh: let us conſider how eaſie a matter it is now for us (with a little pain) to avoid the danger of this day, and for that cauſe it is foretold us by our moſt merciful judge and Saviour, to the end we ſhould by our diligence avoid it. For thus he concludeth after al his former threatnings; *Videte, vigilate, &c.* *Look about you, watch and praie ye, for you know not when the time ſhal be. But as I ſay to you, ſo I ſay to al, be watchful.* And in another place, having reckoned up al the particulars before recited, leaſt any man ſhould dowt that al ſhould not be fulfilled, he ſaith; *Heaven and earth ſhal paſſe, but my words ſhal not paſſe.* And then he addeth this exhortation; *Attend therfore unto your ſelves, that your harts be not overcom with banquetting, and dronkennes, & with the cares of this life, & ſo that day com upon you ſodainly. For he ſhal com as a ſnare upon them which inhabite the earth: be you therfore watchful, and alwais pray, that you may be woorthy to eſcape al theſe things which are to com, & to ſtand cõfidently before the Son of man at this day.* What a frind-

The concluſion.

Mar. 13.

Mat. 24.

A goodly exhortation of Chriſt.

ly

ly and fatherly exhortation is this of Christ? Who could desire a more kind, gentle, or effectual forewarning? Is there any man that can plead ignorance heerafter? The verie like conclusion gathered Saint Peter out of the premi-

2.Pet.3. ses, when he saith; *The day of the Lord shal com as a theef: in which the elements shal be dissolved, &c. Seeing then al these things must be dissolved: what maner of men ought we to be in holy conversation, and pietie, expecting and going on to meet the comming of that day of the Lord, &c.* This meeting of the day of judgement (which Saint Peter speaketh of) is an earnest longing after it, which never is had until first there go before a du examination of our estate, and speedie amendement of our life past. Therfore saith most notably the

Eccl.18. wise man; *Provide thee of a medicine before the sore com, and examin thy self before iudgement: and so shalt thou find propitiation in the sight of God.* To which Saint Paul agreeth when he saith;

1.Cor.11. *If we would iudge our selves, we should not be iudged.* But bicause no man entreth into du judgement of himself, and of his own life: therof it commeth, that so few do prevent this latter judgement; so few are watchful, and so many fal a sleep in ignorance of their own danger. Our Lord give us grace to looke better about us.

CHAP.

CHAP. VI.

A consideration of the nature of sin, and of a sinner: for the iustifieng of Gods severitie shewed in the Chapter before.

TO the end that no man may justly complain of the severe account which God is to take of us at the last day, or of the severitie of his judgement set down in the chapter before: it shal not be amisse to consider in this chapter the cause why God doth shew such severitie against sin and sinners; as both by that which hath been said doth appeer, and also by the whole course of holie scripture; where he in everie place almost denounceth his extream hatred, wrath, & indignation against the same: as where it is said of him; *That he hateth al those that work iniquitie. And that both the wicked man and his wickednes, are in hatred with him.* And finaly that the whole life of sinners, their thoughts, words & works, yea and their good actions also, are abhominations in his sight, whiles they live in sin. And that (which yet is more) he cannot abide nor permit the sinner to praise him: or to name his testament with his mouth, as the holie Ghost testi-

Gods hatred to sinners.
Psal. 5.
Psal. 14.
Pro. 15.
Iob. 11.
Esai. 1.
Psal. 13.
Psal. 49.
Eccl. 15.

teſtifieth : and therfore no marvel if he ſhew ſuch rigor to him at the laſt day, whom he ſo greatly hateth and abhorreth in this life.

2 There might be many reaſons alledged of this : as the breach of Gods commandements; the ingratitude of a ſinner in reſpect of his benefits, and the like : which might juſtifie ſufficiently his indignation towards him. But there is one reaſon above the reſt, which openeth the whole fountain of the matter : and that is, the intolerable injurie done unto God, in everie ſin that wittingly we do commit; which in deed is ſuch an opprobrious injurie, and ſo diſhonorable, as no mean potentate could bear the ſame at his ſubjects hands : and much leſſe God himſelf (who is the God of majeſtie,) may abide to have the ſame ſo often iterated againſt him, as commonly it is by a wicked man.

The reaſon why God ſo hateth a ſinner.

3 And for the underſtanding of this injurie, we muſt note, that everie time we commit ſuch a ſin, there doth paſſe thorough our hart (though we mark it not) a certain practik diſcourſe of our underſtanding (as there doth alſo in everie other election) wherby we lay before us, on the one ſide, the profit of that ſin, which we are to commit, that is, the pleaſure that draweth us to it : and on the other part, the offence of God, that is, the leeſing of his frindſhip by that ſin if we do it : and ſo having as it were the balances there before us, and putting

putting God in one end, and in the other the aforesaid pleasure: we stand in the midst deliberating and examining the waight of both parts, and finaly, we do make choise of the pleasure, and do reject God: that is, we do choose rather to leese the frindship of God, with his grace, and whatsoever he is worth besides, than to lose that pleasure and delectation of sin. Now what thing can be more horrible, than this? What can be more spiteful to God, than to prefer a most vile pleasure before his majestie? Is not this worse thā that intolerable injurie of the Iewes, who chose Barrabas the murderer, and rejected Christ their Saviour? Surely how heinous soever that sin of the Iewes were, yet in two points this doth seem to exceed it: the one in that the Iewes knew not whom they refused in their choise, as we do; the other in that they refused Christ but once, and we do it often, yea daily, and hourly, when with advisement we give consent in our harts unto sin.

The iniurie done to God by sin.

Mat. 17.
Mar. 15.

4 And is it marvel then, that God dealeth so severely and sharply in the world to com with wicked men, who do use him so opprobriously & contemptuously in this life? Surely the malice of a sinner is great towards God, & he doth not only dishonor him by contempt of his cōmandements, & by preferring most vile creatures before him: but also beareth a secret hatred & grudge against his majestie, & would (if it

The malice of a sinner towards God.

it lay in his power) pul him out of his seat, or (at the leastwise) wish there were no God at al to punish sin after this life. Let every sinner examine the bottom of his conscience in this point, whether he could not be content, there were no immortalitie of the soul; no reckoning after this life; no judge; no punishment; no hel; & consequently no God, to the end he might the more securely enjoy his pleasures?

5 And bicause God (which searcheth the hart and reins, seeth wel this traiterous affection of sinners towards him, lurking within their bowels, how smooth soever their words are: therfore he denounceth them for his enimies in the scripture, and professeth open war and hostilitie against them. And then suppose you, what a case these miserable men are in, (being but seely wormes of the earth) when they have such an enimy to fight against them, as doth make the very heavens to trēble at his look. And yet that it is so, heare what he saith, what he threatneth, what he thundreth against them. After he had by the mouth of Esay the prophet repeated many sins abhominable in his sight (as the taking of bribes, oppressing of poor people, and the like) he defieth the doers therof, as his open enimies, saieng; *Thus saith the Lord of hosts, the strong Lord of hosts of Israel: Behold I wil be revenged upon my enimies, and wil comfort my self in their destruction.* And the prophet David, as he was a man in most high favor

Sapi. 1.
Rom. 8.
Psal. 7.
Rom. 5.
Iaco. 4.
1. Ioh. 3.

Sinners enimies to God and God to them.

Such like also. Isa. 26. 11.

favor with God, and made very privie to his secrets: so he very much doth utter this severe meaning and infinite displeasure in God against sinners, calling them his enimies, vessels of his wrath, and ordained to eternal ruin and destruction: and complaineth that the world wil not beleeve this point; *An unwise man* (saith he) *wil not learn this, neither wil the fool understand it.* What is this? How sinners after they be sprong up, and workers of iniquitie (after they have appeered to the world) do perish everlastingly? And what is the reason of this? He answereth immediately; *Bicause thy enimies (ô Lord) behold, ô Lord, thine enimies shal perish, and al those that work iniquitie shal be consumed.* By this we see, that al sinners be enimies to God, and God to them, and we see also upon what ground and reason. But yet (for the further justifieng of Gods severitie) let us consider in what measure his hatred is towards sin: how great; how far it proceedeth; within what bounds it is comprehended; or if it hath any limits or boũds at al, as indeed it hath not, but is infinite, that is without measure or limitation. And (to utter the matter as in truth it standeth) if al the toongs in the world were made one toong; & al the understãdings of al creatures (I mean of Angels and men) were made one understanding: yet could neither this toong expresse, nor this understãding cõceive the great hatred of Gods hart towards

Psal. 90.

Gods hatred infinite against sinners.

every sin, which we do wittingly commit. And the reason heerof standeth in two points. First, for that God by how much more he is better than we are; by so much more he loveth goodnes and hateth sin, than we do: and bicause he is infinitely good; therfore his love to goodnes is infinite, as also his hatred to evil, and consequently his rewards to them both are infinite, the one in hel, the other in heaven.

Why every sin deserveth infinite punishment.

6 Secondly, we see by experience, that how much more great and worthie the person is, against whom an offence is committed, so much greater the offence is: as the selfesame blow given to a servant, and to a prince differeth greatly in offence, and deserveth different hatred and punishment. And for that every sin which we advisedly commit, is done directly against the person of God himself, as hath been declared before, whose dignitie is infinite: therefore the offence or guilt of everie such sin is infinite, and consequently deserveth infinite hatred, and infinite punishment at Gods hands. Heerof foloweth the reason of divers things both said and done by God in the scriptures, and taught by Divines touching the punishment of sin, which seem strange unto the wisdome of the world, and in deed scarce credible. As first of al, that dreadful punishment of eternal and irrevocable damnation of so manie thousands, yea millions of Angels created to glorie, with almost infinite perfection,

Rom. 8.
1. Cor. 1.

The punishment of Angels.

fection, and that for one onely sin, once committed, and that only in thought, as Divines do hold. Secondly, the rigorous punishment of our first parents Adam and Eve, and al their posteritie, for eating of the tree forbidden: for which fault, besides the chastising of the offenders themselves, & al the creatures of the earth for the same, and al their children & offspring after them, both before the incarnation of Christ, & since (for albeit we are delivered from the guilt of that sin yet temporal chastisements remain upon us for the same: as hunger, thirst, cold, sicknes, death, and a thousand miseries mo) besides also the infinite men damned for the same: besides this (I say, which in mans reason may seem severe inough) Gods wrath and justice could not be satisfied except his own son had com down into the world; and taken our flesh upon him, and by his pains satisfied for the same. And when he was com down and had in our flesh subjected himself unto his fathers justice, albeit the love his father bare him, were infinite: yet that God might shew the greatnes of his hatred and justice against sin, he never left to lay on upon his own blessed deer son: no not then when he saw him sorrowful unto death, and bathed in a sweat of blood and water, and crieng; *O Father mine, if it be possible let this cup passe from me.* And yet more pitifully after upon the crosse; *O my God, why hast thou forsaken me.* Not-

Of Adam and Eve.

Esai. 53.

Mat. 26. Mar. 14. Luc. 22.

withſtanding al this (I ſay) his father delivered him not, but laid on ſtripe upon ſtripe, pain upon pain, torment after torment, until he had rendred up his life and ſoul into his ſaid fathers hands: which is a wonderful and dreadful document of Gods hatred againſt ſin.

Mat. 27. Pſal. 21. Eſai. 53.

The ſin of Eſau. Gen. 25. and 27. Heb. 12.

7 I might heer mention the ſin of Eſau in ſelling his inheritance for a little meat: of which the Apoſtle ſaith; *He found no place of repentance after, though he ſought the ſame with teares.* Alſo the ſin of Saul who (his ſin being but one ſin, and that only of omiſſion, in not killing Agag the king of Amalek, and his cattel, as he was willed) was utterly caſt off by GOD for the ſame (though he were his annointed and choſen ſervant before) and could not get remiſſion of the ſame, though both he, and Samuel the prophet did greatly lament and bewail the ſame ſin, or at leaſt, that he was rejected.

Of Saul. 1. Re. 15. and 16. 1. Re. 9. & 15. & 16.

2. Reg. 9. Pſal. 6. 34. 68. 108. 101. 29. 2. Re. 12.

8 Alſo I might alledge the example of king David, whoſe two ſins, albeit (upon his hartie repentance) God forgave: yet notwithſtanding al the ſorrow that David conceived for the ſame, God chaſtiſed him with marvelous ſeveritie: as with the death of his ſon; and other continual affliction on himſelf as long as he lived. And al this to ſhew his hatred againſt ſin, and therby to terrifie us from committing the ſame.

9 Of this alſo do proceed al thoſe hard and bitter ſpeeches in ſcripture touching ſinners, which

which comming from the mouth of the holie Ghost (and therfore being most tru and certein) may justly geeve al them great cause of fear which live in sin, as where it is said; *Death, bloud, contention, edge of sword, oppression, hunger, contrition, and whips: al these things are created for wicked sinners.* And again; *God shal rain snares of fire upon sinners, brimstone with tempestuous winds, shal be the portion of their cup.* Again, God wil be knowen at the day of judgment upon the sinner, who shal be taken in the works of his owne hands: many whips belong unto a sinner: let sinners be turned into hel: God shal scatter al sinners: God shal dash the teeth of sinners in their mouths: God shal scoff at a sinner, when he seeth his day of destruction commeth on: the sword of sinners shal turn into their own harts: thou shalt see when sinners shal perish: the arms of sinners shal be crushed and broken: sinners shal wither from the earth: desire not the glorie and riches of a sinner, for thou dost not know the subversion which shal com upon him: God hath given him riches to deceive him therwith: behold, the day of the Lord shal com (a cruel day and ful of indignation, wrath and furie) to make desolate the earth, and to crush in peeces hir sinners within hir. The just man shal rejoice seeing this revenge, and then shal he wash his hands in the blood of sinners. These and a thousand such sentences more of scripture, which I omit, uttered

Eccl. 40.
Psal. 10.
Psal. 9.
Psal. 3.
Psal. 9.
Psal. 36.
Psa. 144.
Psal. 57.
Psal. 36.
Psa. 103.
Psa. 140.
Eccl. 2.
Psal. 71.
Esai. 13.
Psal. 57.

tered by the holy Ghost against sinners, may instruct us of their pittiful estate, and of the unspeakable hatred of God against them, as long as they persist in sin.

10 Of al these considerations the holy scriptures do gather one conclusion greatly to be noted and considered by us: which is; *Miseros facit populos peccatum: Sin bringeth men to miserie.* And again; *Qui diligit iniquitatem, odit animam suam: He which loveth iniquitie, hateth his own soul.* Or (as the Angel Raphael uttereth it in other words;) *They which commit sin, are open enimies to their own soules.* Wherfore they lay down to al men, this general, severe, and most necessarie commandement, upon al the pains before recited. *Quasi à facie colubri fuge peccata.* And again; *Cave ne aliquando peccato consentias.* Beware thou never consent to sin, for howsoever the world doth make litle account of this matter, of whom (as the scripture noteth;) *The sinner is praised in his lusts, and the wicked man is blessed.* Yet most certain it is, for that the spirit of God avoucheth it; *Qui facit peccatum ex diabolo est: He which committeth sin is of the divel.* And therfore is to receive his portion among divels at the latter day.

Pro. 14.
Psal. 10.
Tob. 12.
Eccl. 21.
Tob. 4.
Psal. 9.
1. Ioh. 3.

The obstinacie of sinners.

11 And is not al this sufficient (deer brother) to make us detest sin, and to conceive som fear in committing therof? Nay is not al this strong inough to batter their harts, which live in state of sin, and do commit the same

same daily, without consideration or scruple? What obstinacie and hardnes of hart is this? Surely we see the holy Ghost propheſied truly of them when he said; *Sinners alienated from God, are possessed with a fury like a serpent, and like a deaf cocatrice which stoppeth hir eares to the inchanter.* This furie (I say) is the fury or madnes of wilful sinners, which stop their eares like serpents, to al the holy inchantments that God can uze unto them for their conversion: that is, to all his internal motions and good inspirations; to al remorse of their own consciences; to al threatnings of holy scriptures; to al admonishments of Gods servants; and to al the other means which God doth uze for their salvation. Psal. 57.

12 Good Lord, who would wittingly commit any sin, for the gaining of ten thousand worlds, if he considered the infinite damages, hurts, inconveniences, and miseries which do com by the committing of one sin? For first, he that in such sort sinneth, leeseth the grace of God, which was given him: which is the greateſt gift that God can give to a creature in this life, and consequétly he leeseth al those things which did accompany that grace: as the vertues and gifts of the holy Ghost, wherby the soul was beautified in the sight of hir spouse, and armed against the assaults of hir enimies. Secondly, he leeseth the favor of God, and consequently his fatherly protection, care and *The losses that came by sin.* Isa. 11. & Ier. ibid.

providence over him, & gaineth him to be his profeſſed enimie. Which, how great a loſſe it is, we may eſteem by the ſtate of a worldly courtier, which ſhould leeſe the favor of an earthly prince, and incur mortal hatred by the ſame. Thirdly, he leeſeth al inheritance, claim, & title to the kingdome of heaven, which is du only by grace, as S. Paul noteth: and conſequently depriveth himſelfe, of al dignities and commodities folowing the ſame in this life: as the condition and high priviledge of a ſon of God; the communion of ſaints; the protection of Angels, and the like. Fourthly, he leeſeth the quiet, ioy, and tranquillitie of a good conſcience, and al the favors, cheriſhments, conſolations, and other comforts, wherewith the holy Ghoſt is woont to viſit the minds of the juſt. Fiftly, he leeſeth the reward of al his good works done ſince he was born, and whatſoever he doth or ſhal do while he ſtandeth in that ſtate. Sixtly, he maketh himſelfe giltie of eternal puniſhment, and ingroſſeth his name in the booke of perdition, and conſequently bindeth himſelf to al thoſe inconveniences, wherto the reprobate are ſubject: that is, to be inheritor of hel fire; to be in the power of the devil, and his angels; to be ſubject to al ſin and temptation of ſin; and his ſoul (which was before the temple of the holy Ghoſt; the habitation of the bleſſed Trinitie, and place of repoſe for the Angels to viſit) now to be the neſt of

Rom. 6.

ſcorpi-

scorpions, and dungeon of devils, and himself a companion of the miserable damned. Lastly, he abandoneth Christ, and renounceth the portion he had with him, making himself a persecuter of the same by treading him under his feet. And crucifieng him again, and defiling his blood (as the Apostle saith) in sinning against him, which died for sin, and therfore the same Apostle pronounceth a marvelous heavie sentence against such in these words; *If we sin wilfully now after we have receaved knowledge of the truth: there remaineth no more sacrifice for sins, but rather a certain terrible expectation of iudgement, and emulation of fire which shal consume the adversaries.* To which Saint Peter agreeth, when he saith; *It had been better not to have knowen the way of iustice, than after such knowledge to slide bak again from the holie commandement which was given.*

Heb. 10.
Heb. 6.
Rom. 6.
Heb. 10.
Rom. 16.
2. Pet. 2.

13 Now then let our worldlings go and solace themselves with sin as much as they wil: let them excuse and pleasantly defend the same, saieng; Pride is but a point of gentrie; gluttonie, good felowship; lecherie, and wantonnes, a trik of youth; and the like: they shal find one day, that these excuses wil not be received; but rather that these pleasant devises, wil be turned into teares. They shal prove that God wil not be jested with, but that he is the same God stil, and wil ask as severe account of them, as he hath done of others before:

Excuse of sin.

Gal. 6.

fore: although it please not them now to keep any account of their life at al: but rather to turn al our disport and pleasure, perswading themselves, that howsoever God hath dealt with others before, yet he wil forgive al to them: but the holie scripture reasoneth after another maner, which I would have every wise Christian to consider.

14 Saint Paul comparing the Iewes sins with
Rom.11. ours, maketh this collection; *If God spared not the natural boughs, take heed least he spare not thee.* And therupon he inferreth this admonition; *Noli altum sapere, sed time*; *Be not too high minded, but fear*. Again, the Apostle reasoneth thus upon the old and the new law: he that broke the law of Moises, being convicted by two
Heb.10. or three witnesses, dieth for the same without commiseration or mercie: & how much more greevous punishment doth he deserve which breaking the law or Christ by wilful sin, treadeth the Son of God under his feet; polluteth the blood of the new testament; and reprocheth the holie Ghost? In like maner reasoneth
2.Pet.2. Saint Peter and Saint Iude touching the sin of
Ep.Iud. Angels, and ours. If God spared not the Angels when they sinned; but did thrust them down to hel, there to be tormented, and to be kept unto judgement with eternal chaines under darknes: how much lesse wil he spare
2.Pet.2. us? And again? If the Angels which passe us in power and strength, are not able to bear

Gods

Gods execrable judgement against them, what shal we do? Again in another place, he reasoneth thus: If the just man shal hardly be saved, where shal the wicked man and sinner appeer? By which examples we are instructed to reason in like sort: if God have punished so severely one sin in the Angels, in Adam, and in others before recited: what shal I look for, which have committed so many sins against him? If God have damned so many for lesser sins than mine be: what wil he do to me for greater? If God hath born longer with me, than he hath done with many other, whom he hath cut off without giving them time of repentance: what reason is there, that he should bear longer with me? If David and others after their sins forgiven them, were nevertheles so sharply chastised, what punishment remaineth for me either heer or in the world to com; for so many, and so greevous sins committed? If it be tru that our Savior saith, that the way is hard, and the gate narrow wherby men go into heaven, and that they shal answer for everie idle word before they enter there: what shal becom of me, which do live so easie a life, and do keep no account of my deeds, and much lesse of my words? If good men in old time did take such pains in the way of their salvation, and yet (as Saint Peter saith) the very just were scarce saved: what a state am I in which take no pain at al, but do live in al kind

2. Pet. 4.

A good maner of reasoning.

Mat. 7. Luc. 13.

Mat. 12.

kind of pleasure and worldly delites?

15 These kinds of consequents were more tru and profitable for us, wherby we might enter into som consideration of our own danger, and into som fear of the judgements of God, for want wherof the most part of sins amongst Christians are committed: for so the holy scripture describing divers causes of wickednes among men, putteth these two for principal. First, the flatterie of the world; *Quoniam laudatur peccator in desideriis animæ suæ: For that the sinner is praised in his lusts.* And secondly; *Quia auferuntur iudicia tua à facie eius: For that thy iudgements (ô Lord) are not before his face.* And on the contrarie side speaking of himself he saith; *I have kept the wais of the Lord, and have not behaved my self impiously towards God.* And he giveth the reason therof immediatly; *For that al his iudgements are in my sight.* And again; *I have feared thy iudgements, ô Lord.* And again; *I have been mindful of thy iudgements.* And how profitable this fear is, he sheweth in the same place, demanding this fear most instantly at Gods hands: for so he praieth; *Strike my flesh thorough with thy fear, ô Lord.* And S. Paul (after he had shewed to the Corinthians, that *We must al be presented before the iudgement seat of Christ*) maketh this conclusion; *We knowing therfore these things, do persuade the fear of the Lord unto men.* And Saint Peter after a long declaration of the majestie of God, and Christ now raigning in heaven,

Psal. 9.

How necessarie it is to fear.

Psa. 118.

2. Cor. 5.

heaven, concludeth thus; *If then you cal him father, which doth iudge everie man according to his works without exception of persons: do you live in fear, during the time of this your habitation upon earth.* A necessarie lesson (no dowt) for al men, but specialy for those which by reason of their sins and wicked life, do remain in displeasure and hatred of God, and hourly subject (as I have shewed) to the furie of his judgements: which if they once fal into, they are both irrevocable, and intolerable: and they may be fallen into as easily, and by as many wais, as a man may com to death, which are infinite, especialy to them, who by their wickednes have lost the peculiar protection of God, and so consequently of his angels too (as I have shewed) & have subjected themselves to the feends of darknes, who do nothing els but seek their destruction both of bodie and soul, with as great diligence as they can. What wise man then would but fear in such a case? Who could eat, or drink, or sleep quietly in his bed until by tru and hartie repentance, he had discharged his conscience of sin? A little stone falling from the hows upon his head; or his horse stumbling under him as he rideth; or his enimie meeting him on the high way; or an agew comming with eating or drinking a little too much; or ten thowsand means besides (wherof he standeth daily and hourly in danger) may rid him of this life, and put him in that case, as no

1. Pet. 1.

The danger of them which live in sin.

no creature of this world, nor any continuance of time shal be able to deliver him thence again. And who then would not fear? Who would not tremble?

16 The Lord of his mercy give us his holie grace, to fear him as we should do, and to make such account of his justice, as he by threatning the same would have us to do. And then shal not we delay the time, but resolve our selves to serve him whiles he is content to accept of our service, and to pardon us al our offences, if we would once make this resolution from our hart.

CHAP. VII.

Another consideration for the further iustifieng of Gods iudgements and declaration of our demerit, taken from the maiestie of God, and his benefits towards us.

ALbeit the most part of Christians through their wicked life arive not to that estate wherin holie David was, when he said to God; *Thy iudgements ô Lord are pleasant unto me*, as indeed they are to al those that live vertuously, and have the testimonie of a good conscience: yet at leastwise,

Psa. 118.

wise, that we may saie with the same prophet; *The iudgements of the Lord are tru and iustified in themselves:* And again; *Thou art iust ô Lord, and thy iudgement is right.* I have thought good, to ad a reason or two mo in this chapter, wherby it may appeer how great our offence is towards God, by sinning as we do, & how righteous his judgements and justice are against us for the same. Psal. 18.

2 And first of al is to be considered the majestie of him against whom we sin: for most certain it is (as I have noted before) that everie offence is so much the greater, and more greevous, by how much greater and more noble the person is against whom it is done, and the partie offending more base and vile. And in this respect God (to terrifie us from offending him) nameth himself often, with certain titles of majestie, as to Abraham; *I am the almightie Lord:* And again; *Heaven is my seat, and the earth is my footstool.* And again, he commanded Moises to say to the people in his name, this ambassage; *Harden not your necks any longer, for that your Lord and God, is a God of gods, and a Lord of lords, a great God, both mightie and terrible, which accepteth neither person nor bribes.* *The maiestie of God.* Gen. 17. Esai. 66. Deu. 10.

3 First then I say, consider (gentle Christian) of what an infinite majestie he is, whom thou a poor woorm of the earth, hast so often and so contemptuously offended in this life. We see in this world, that no man dareth to offend openly,

openly, or say a word against the majestie of a prince within his own dominions: and what is the majestie of al princes upon the earth, compared to the thowsandth part of the majestie
Psa. 148. of God, who with a word made both heaven and earth, and al the creatures therin, and with half a word can destroy the same again: whom al the creatures which he made, as the Angels, the heavens, and al the elements besides, do serve at a bek and dare not offend?
Iob. 9. Only a sinner is he which imboldeneth himself against this majestie, and feareth not to offend the same, whom the Angels do praise, the dominations do adore, the powers do tremble, and the higheſt heavens togither, with Cherubins and Seraphins do daily honor and celebrate.

4 Remember then (deer brother) that everie time thou dost commit a sin, thou giveſt as it were a blow in the face, to this God of great
1. Tim. 6. majestie, who (as Saint Paul saith;) *Dwelleth in an unaccessible light: which no man in this world can abide to look upon:* As also it appeereth by the ex-
Apoc. 1. ample of Saint Iohn evangelist, who fel down dead for very fear, at the appearance of Christ unto him, as himself testifieth. And when Moises desired to see God once in his life, & made humble petition for the same: God answered, that no man could see him and live: but yet (to satisfie his requeſt, and to shew him in part what a terrible and glorious God he was) he told

told Moises, that he should see some peece of his glorie: but he added, that it was needfull he should hide himselfe in the hole of a rock, and be covered with Gods own hands for his defence, while God (in som measure of his majestie) did passe by in glorie. And when he was past, God took away his hand, and suffered Moises to see his hinder parts only, which was notwithstanding, most terrible to behold. Exo. 35.

5 The prophet Daniel also describeth the majestie of this God shewed unto him in vision, in these words; *I did see* (saith he) *when the thrones were set, and the old of many dais sate down: his apparel was as white as snow: his hair like unto pure wool, his throne was of a flame of fire, and his chariots were burning fire, a swift flud of fire came from his face: a thousand thousands did serve him, and ten thousand hundred thousands did assist him, he sate in iudgement, and the books were opened before him.* Dan. 7. Al this and much more is recorded in scripture, to admonish us therby what a prince of majestie he is whom a sinner offendeth.

A contemplation of the maiestie of God.

6 Imagin now (brother mine) that thou seest this great king sitting in his chaire of majestie; with chariots of fire; unspeakable light; and infinite millions of Angels about him, as the scripture reporteth. Imagin further, (which is most tru) that thou seest al the creatures in the world stand in his presence, and trembling at his majestie, and most carefully attending to do that for which he created them: as the hea-

vens to move about: the earth to bring foorth sustenance: and the like. Imagin further that thou seest al these creatures (how big or little soever they be) to hang and depend only of the power and vertu of God: wherby they stand, move, and consist: and that there passeth from God, to ech creature in the world, yea to everie part that hath motion or being in the same som beam of his vertu: as from the sun, we see infinite beams to passe into the aire. Consider (I say) that no one part of any creature in the world (as the fish in the sea, the grasse on the ground, the leaves of the trees, or the parts of man upon the face of the earth) can grow, moove, or consist, without som little stream of vertu, and power com to it continually from God. So that thou must imagin God to stand as a most glorious sun in the midst: and from him to passe foorth infinite beams or streams of vertu to al creatures that are, either in heaven, earth, the aire, or the water, and to every part therof: and upon these beams of his vertu, al creatures to hang: and if he should stop but any one of them, it would destroy and annihilate presently som creature or other. This I say, if thou shalt consider touching the majestie of God, and the infinite dread that al creatures have of him, except only a sinner (for the devils also do feare him, as Saint Iames saith:) thou wilt not marvel of the severe judgement of God, appointed

Iac. 2.

for

for his offence. For sure I am, that very shame of the world maketh us to have more regard in offending the pooreſt frind we have in this life, than a wicked man hath in offending God: which is an intolerable contempt of so great a majeſtie.

A consideration of the benefits of God.

7 But now if we adjoin to this contemplation of majeſtie, another conſideration of his benefits beſtowed upon us: our default wil grow to be far greater, for that to injurie him who hath done us good, is a thing moſt deteſtable even in nature it ſelf. And there was never yet ſo fearce an hart, no not amongſt brute beaſts, but that it might be woon with curteſie & benefits: but much more amongſt reaſonable creatures doth beneficence prevail, eſpecialy if it com from greater perſonages, whoſe love and frindſhip (declared unto us but in ſmal gifts) doth greatly bind the harts of the receivers to love them again.

8 Conſider then (deer Chriſtian) the infinite good turns and benefits which thou haſt received at the hands of this great God, therby to win thee to his love, and that thou ſhouldeſt leave off to offend and injurie him, and albeit no toong created either of man or Angel, can expreſſe the one half of theſe gifts which thou haſt received from him, or the valew of them, or the great love and hartie good wil wherwith he beſtowed them upon thee: yet for ſom memorie ſake, I wil repeat certain

general and principal points therof, wherunto the rest may be referred.

The benefit of creation.

9 First then he hath bestowed upon thee, the benefit of thy creation, wherby he made thee of nothing to the likenes of himselfe, and appointed thee to so noble an end, as is to serve him in this life, and to reign with him in the life to come, furnishing thee for the present with the service and subjection of al creatures. The greatnes of this benefit may partly be conceived, if thou do imagin thy selfe to lak but any one part of thy bodie, as a leg, an arm, an eie, or the like: and that one should freely geeve the same unto thee: or if thou wantest but any one sense, as that thou were deafe or blind, and one should restore sight or hearing unto thee: how wouldest thou esteem of this benefit? How much wouldest thou professe thy self beholding unto him for the same? And if the gift of one of these parts only would seem such a benefit unto thee: how great oughtest thou to esteem the free gift of so manie parts together?

10 Ad to this now (as I have said) that he hath created thee to the likenes of no other thing, but of himself; to no other end, but to be his honorable servant in this world, and his compartner in kingly glorie for al eternitie to com: and this he hath done to thee, being only a peece of dirt or clay before. Now imagin thou of what maner of love proceeded this.

this. But yet ad further, how he hath created al this magnificent world for thee, and al the creatures therof to serve thee in this busines: the heaven to distinguish times and seasons, and to geeve thee light: the earth, and aier, and water, to minister most infinit varietie of creatures for thy use & sustinance: and hath made thee lord of al, to uze them for thy comfort and his service. And what magnificent gifts are these? And what shameful ingratitude is it, to turn the same to the dishonor and injurie of so loving a giver as thou dost, by using them to serve thee in sin.

The benefits of redemption.

11 But yet consider a little further, the benefit of thy redemption, much greater than al the former: which is, that thou having lost al those former benefits again, and made thy self guiltie by sin of eternal punishment, wherto the Angels were now delivered for their sin committed before: God chose to redeem thee, and not the Angels, and for satisfieng of thy fault, to deliver his own only Son to death for thee. O Lord, what hart can conceive the greatnes of this benefit? Imagin thy self (being a poor man) hadst committed a greevous crime against a kings majestie, together with som great man of his cheefest nobilitie, and that the king being offended highly with you both, should notwithstanding pardon thee, and put the noble man to death: and further also (being no other way to save thy life) shuld

1. Pet. 2.

lay the pains of death du to thee, upon his onlie son and heir, for thy sake: how much wouldest thou think, that this king loved thee? How greatly wouldest thou esteem thy self beholding and bounden to that yong prince, which should offer himself to his fathers justice to die for thee a poor worm (and not for the noble man, as he would not die for the Angels) and to put his head in the halter for thine onlie offences? Couldest thou ever have the hart to become enimie to this man after, or willingly and wittingly to offend him? And yet, such is our case, and much more bounden towards Christ and his father, whom the most of us notwithstanding do daily offend, dishonor, and injurie by sin.

The benefits of vocation and iustification.

12 But yet there follow on mo benefits of God unto us, as our vocation and justification: vocation, wherby he hath called us from infidelitie, to the state of Christians; and therby made us partakers of this our redemption, which infidels are not. For albeit he paid the ransom for al in general: yet he hath not imparted the benefit therof to al, but to such only as best it pleased his divine goodnes to bestow it upon. After which folowed our justification wherby we were not only set free from al our sins committed before, and from al pain and punishment du to the same: but also our souls beutified and inriched with his holie grace, accompanied with the vertues theological,

Rom. 8.
1. Cor. 1.

Rom. 5.
1. Co. 13.
Esai. 11.

gical, as faith, hope and charitie, and with the gifts of the holie Ghost: and by his grace we are made just and righteous in the sight of God, and intitled to the most blessed inheritance of the kingdom of heaven.

The benefit of the sacraments.

13 After these do insu a great number of benefits togither (as to us being now made the children and deer frinds of God) and everie one of them, of infinite price and valu. As the gift of the holie sacraments, left for our comfort and preservation, being nothing elsse but conduits to convey Gods grace unto us, especialy these two which appertain to al, to wit, the sacrament of Baptism, and of his blessed bodie and blood, wherof the first, is to purge our souls from sin, the second to feed and comfort the same after she is purged. The first is a bath made of Christ his own blood, to wash and bath our wounds therin: the second as a most comfortable and rich garment, to cover our soul withal after she is washed. In the first, Christ hath substituted in his place his spouse the Church, to pronounce in his name remission of sins: in the second he hath left himself, and his own flesh and blood Sacramentally to be a precious food, to cherish hir withal.

The use of sacraments.

The benefit of preservation and inspiration.

14 Besides al these, there is yet another gift named our preservation, wherby God hath preserved us from so many dangers into which others have fallen, and wherin we had

fallen also, if Gods holie hand had not staied us: as from superstition, heresie, and infidelitie, and many other greevous sins: and especialy from death and damnation, which long ago by our wickednes we deserved to have been executed upon us. Also there are the benefits of godlie inspirations and admonitions, wherby God hath often both knocked inwardly at the door of our conscience, and warned us outwardly by so many wais and meanes: as are good books; good sermons; good exhortations; good companie; good example of others; and a hundred means else, which he at divers times hath and doth uze, therby to gain us & our souls unto his eternal kingdome, by stirring us to abandon vitious life, and to betake our selves to his holie and sweet service.

Apoc. 3.

15 Al which rare and singular benefits being measured, either according to the valu of themselves, or according to the love of that hart, from which they do proceed, ought to move us most vehemently, to gratitude towards the giver: which gratitude should be, to resolve our selves at length to serve him unfainedly, and to prefer his favor before al worldly or mortal respects whatsoever. Or if we can not obtain so much of our selves; yet at leastwise not to offend him any more by our sins and wickednes.

16 There is not so fearce or cruel a nature in the world (as I noted before) but is mollified, allured,

allured, and woon by benefits: and stories do make report of strange examples in this kind, even among brute beasts, as of the gratitude of lions, dogs, and the like, towards their maisters and benefactors. Only an obstinate sinner is he, among al the savage creatures that are, whom neither benefits can moove; nor curtesies can mollifie; nor promises can allure; nor gifts can gain to the faithful service of God his Lord and maister. *Aelian in hist. animal.*

17 The greatest sinner that is in the world, if he give his servant but twentie nobles a yeer, or his tenant som litle farm to live upon, and if for this they serve him not at a bek; he crieth out of their ingratitude: and if they should further maliciously seek to offend him, and to joine with his professed enimie against him; how intolerable a matter would it seem in his sight? And yet he himself, dealing much more ingratefully and injuriously with God, thinketh it a matter of no consideration, but easily pardonable. I say, he dealeth more ingratefully with God, for that he hath received a thowsand for one, in respect of al the benefits that a mortal man can give to another: for he hath received al in al from God: the bread which he eateth; the ground which he treadeth; the light which he beholdeth; togither with his eies to see the sun; and finally whatsoever is within, or without his bodie: as also the mind, with the spiritual gifts therof, wher- *The intolerable ingratitude of a sinner.*

of

of ech one is more woorth than a thowsand bodies: I say also, that he dealeth more injuriously with God, for that notwithstanding al these benefits, he serveth Gods open enimie the devil, and committeth daily sin and wickednes, which God hateth more than any hart created can hate a mortal enimie, being that in verie deed which persecuted his Son our Savior, with such hostilitie, as it took his most pretious life from him, and nailed him fast to the wood of the crosse.

Sin persecuted Christ unto death.

Gods complaint against sinners.

18 Of this extream ingratitude and injurie, God himself is inforced to complain in divers places of the scripture, as where he saith;

Psal. 34. *Retribucbant mihi mala pro bonis. They returned me hom evil for good.* And yet much more vehemently in another place, he calleth the heavens to witnes of this iniquitie, saieng;

Iere. 2. *Obstupescite cœli super hac. O you heavens be you astonished at this.* As if he should say by a figurative kind of speech, go out of your wits you heavens with marvel, at this incredible iniquitie of man towards me. For so he expoundeth the whole matter more at large in another place;

Isai. 1. *Audite cœli & auribus percipe terra: Harken ye heavens, and thou earth bend hither thine eares: Filios enutrivi & exaltavi, ipsi autem spreverunt me: I have norished up children and have exalted them, and now they contemn me.* What a pitiful complaint is this of God against most vile and base worms of the earth? But yet God amplifieth this iniquitie

quitie more by certain examples and comparisons; *The oxe* (saith he) *knoweth his owner, & the asse knoweth the manger of his Lord and maister: but yet my people know not me: wo be to the sinful nation, to the people loden with iniquitie, to this naughtie seed, to wicked children.* What complaint can be more vehement than this? What threatning can be more dreadful than this wo, comming from the mouth of him which may punish us at his pleasure.

19 Wherfore (deer brother) if thou have grace, cease to be ungrateful to God any longer: cease to offend him which hath by so manie wais prevented thee with benefits: cease to render evil for good; hatred for love; contempt, for his fatherly affection towards thee. He hath done for thee al that he can: he hath given thee al that thou art: yea and (in a certain maner) al that he is woorth himself: and meaneth besides to make thee partaker of al his glorie in the world to com, and requireth no more for al this at thy hands, but love and gratitude. O (deer brother) why wilt thou not yeeld him this? Why wilt thou not do as much to him, as thou wouldest have another man to do to thee, for lesse than the ten thousand part of these benefits which thou hast received? For I dare wel say, that if thou hadst given a man but an almes at the door, thou wouldest think him bound to love thee for it, albeit thou hadst nothing in thee woorth love besides. Isai.4.

sides. But now thy Lord (besides these his gifts) hath infinite causes to make thee love him, that is, al the causes which any thing in the world hath to purchase love, and infinite more besides: for, if al the perfections of al things created in heaven and in earth (which do procure love) were put togither in one, as al their beautie; al their vertu; al their nobilitie; al their goodnes, and the like: yet thy Lord and Savior whom thou contemnest, doth passe al this, and that by many and infinite degrees: for that he is not only, al these things togither; but also he is verie beautie it self; vertu it self; wisdom it self; sweetnes it self; nobilitie it self; goodnes it self; and the verie fountain and welspring where-hence al these things are derived by litle peeces and parcels unto his creatures.

Causes of love in God besides his benefits.

20 Be ashamed then (good Christian) of this thy ingratitude, to so great; so good; & bountiful a Lord: and resolve thy self for the time to com, to amend thy course of life and behavior towards him. Say with the prophet, which had lesse cause to say so than thou; *Domine propitiare peccato meo: multum est enim. O Lord pardon me mine offences: for it is great in thy sight.* I know there is nothing (O Lord) which doth so much displease thee, or dry up the fountain of thy mercy, and so bindeth thy hands from dooing good, as ingratitude in the receivers of thy benefits, wherin hitherto I have exceeded al other:

A praier.

Psal. 24.

other: but I have done it (O Lord) in mine ignorance, not considering thy gifts unto me, nor what account thou wouldest demaund again of the same. But now seeing thou hast vouchsafed to make me woorthy of this grace also, wherby to see and know mine own state and default: I hope heerafter by direction of the same grace of thine, to shew my self a better child towards thee. O Lord, I am overcom at the length with consideration of thy love: and how can I have the hart to offend thee heerafter, seeing thou hast prevented me so many wais with benefits, even when I demanded not the same? Can I have hands ever more to sin against thee which hast given up thine own most tender hands, to be nailed on the crosse for my sins heertofore? No, no, it is too great an injurie against thee (O Lord) and wo woorth me that have done it so often heertofore. But by thy holie assistance, I trust not to return to such iniquitie for the time to com: to which (O Lord) I beseech thee for thy mercy sake, from thy holie throne of heaven, to say,

Amen.

CHAP. VIII.

Of what opinion and feeling we shal be, touching these matters, at the time of our death.

The induration of som harts.

THe holie scriptures do teach us, and experience maketh it plain, that during the time of this life, the commodities, preferments, and pleasures of the world, do possesse so strongly the harts of manie men, and do hold them chained with so forcible inchauntments, being forsaken also upon their just deserts of the grace of God: say and threaten what a man can, & bring against them al the whole scripture, even from the beginning of Genesis to the end of the Apocalips (as indeed it is al against sin and sinners) yet wil it prevail nothing with them, being in that lamentable case, as either they beleeve not, or esteem not, whatsoever is said to that purpose, against their setled life and resolution to the contrary. Of this we have infinite examples in scripture: as of Sodom and Gomorra, with the cities about, which could not heare the warnings that good Lot gave unto them.

Gen. 19.

Ex. 6.7.8.9. Also of Pharao, whom, al that ever Moises could do, either by signes or saiengs, mooved nothing.

nothing. Alſo of Iudas, who by no fair means or threatnings, uſed to him by his maiſter, would change his wicked reſolution. But eſpecialy the prophets, ſent from God, from time to time, to diſſuade the people from their naughtie life, and conſequently from the plaegs hanging over them, do give abundant teſtimonie of this: complaining everie where, of the hardnes of ſinners harts, that would not be mooved with al the exhortations, preachings, promiſes, and thundrings that they could uſe. The prophet Zacharie ſhal teſtifie for al in this matter, who ſaith of the people of Iſrael a little before their deſtruction; *Hoc ait Dominus exercituum, &c. This ſaith the Lord of hoſts: iudge iuſtly:* And ſo foorth. And preſentlie he addeth: *And they would not attend, but turning their baks went away, & ſtopped their ears, to the end they might not hear, and they did put their harts as an adamant ſtone, to the end they might not hear the law and the words which God did ſend in his ſpirit, by the hands of the former prophets, wherby Gods great indignation was ſtirred up.* Mat. 26. Zach. 7.

2 This then is, and alwais hath been the faſhion of worldlings, and reprobate perſons, to harden their harts as an adamant ſtone, againſt any thing that ſhal be told them for the amendement of their lives, and for the ſaving of their ſouls. Whiles they are in health & proſperitie they wil not know God. As in another place he complaineth yet, as the prophet ſaith;

God

Esai. 1. *God wil have his day, with these men also when he wil be known.* And that is; *Cognoscetur dominus iudicia*
Psal. 9. *faciens. God wil be known when he beginneth to do iudgement.* And this is at the day of death, which is the next dore to judgement, as the Apostle
Heb. 9. testifieth, saieng; *It is appointed for al men once to die, and after that ensueth iudgement.*

Esai. 2. 13. 34. 37. 61. 3 This I say is the day of God, most terrible, sorrowful, and ful of tribulation, to the wicked, wherin God wilbe known, to be a righteous God, and to restore to everie man according as he hath done while he lived: as Saint
2. Cor. 5. Paul saith, or as the prophet describeth it;
Psal. 75. *He wil be known then to be a terrible God, and such a one, as taketh away the spirit of princes, a terrible God to the kings of the earth.* At this day, as there wil be a great change in al other things, as mirth wil be turned into sorrow; laughings, into weepings; pleasures, into pains; stoutnes, into fear; pride, into dispair; and the like: so especialy wil there be a strange alteration in judgement and opinion: for that the wisdom of God, wherof I have spoken in the former chapters, and which (as the scripture saith)

The great change of things at the day of death.

1. Cor. 2. *Is accounted follie of the wise of the world*; wil then appeer in hir likenes, and as it is in verie deed wil be confessed by hir greatest enimies to be
Rom. 8. onlie tru wisdom: and al carnal wisdom of
1. Cor. 1. worldlings, to be meer folly, as God calleth it.

4 This the holie scripture setteth down cleerly when it describeth the verie speeches and

and lamentations of the wise men of this world at the last day, saieng, touching the vertuous whom they despised in this life. *Nos insensati, &c.* We senseles men did esteem their life to be madnes, and their end to be dishonorable: but look how they are now accounted among the children of God, and their portion is with the saints? We have erred from the way of truth; and the light of righteousnes, hath not shined before us; neither hath the sun of understanding appeered unto us. We have wearied out our selves in the way of iniquitie and perdition, and we have walked craggy paths: but the way of the Lord we have not known. Hitherto are the words of scripture: wherby we may perceive, what great change of judgement there wil be at the last day, from that which men have now of al such matters: what confessing of follie; what acknowledging of error; what hartie sorrow for labor lost; what fruitles repentance for having run awry. Oh that men would consider these things now; *We have wearied out our selves* (say these miserable men) *in the way of iniquitie and perdition, and we have walked craggie paths.* What a description is this of lamentable worldlings, who beat their brains daily, & weary out themselves in pursuit of vanitie, and chaf of this world, for which they suffer notwithstanding more pains oftentimes, than the just do in purchasing of heaven? And when they arrive to, Sap. 5.

at the last day wearied and worn out with trouble and toile, they find that al their labor is lost, al their vexation taken in vain: for that the little pelf which they have gotten in the world, and for which they have strugled so sore, wil help them nothing, but rather greatly afflict and torment them: for better understanding wherof, it is to be considered, that three things wil principalie molest these men at the day of their death, and unto these may al the rest be referred.

Of the souls parting from the bodie: the first matter of miserie in death.

5 The first is the excessive* pains which commonly men suffer in the separation of the soul and bodie, which have lived so long together as two deer frinds, united in love and pleasure, and therfore most loth to part now, but only that they are inforced therunto. This pain may partly be conceiued by that, if we would drive out life, but from the least part of our bodie (as for example, out of our little finger, as surgeons are woont to do, when they wil mortifie any place, to make it break:) what a pain doth a man suffer before it be dead? What raging greef doth he abide? And if the mortifieng of one little part onlie, doth so much afflict us; imagin what the violent mortifieng of al the parts together wil do. For we see that first the soul is driven by death to leave the extreame parts, as the toes, feet and fingers: then the legs & arms, and so consequently one part dieth after another, until life be restrained only to the hart,

B.
* Those pains in death are especialy to be restreined to the death of the worldlie: for the godly have for the most part a singular comfort therin.

hart, which holdeth out longeſt, as the principal part, but yet muſt finaly be conſtrained to render it ſelf though with never ſo much pain and reſiſtance: which pain how great & ſtrong it is, may appeer by the breaking in peeces of the very ſtrings and holds wherwith it was environed, through the exceſſive vehemencie of this deadly torment. But yet before it come to this point, to yeeld, no man can expreſſe the cruel conflict that is betwixt death and hir, and what diſtreſſes ſhe abideth in time of hir agonie. Imagin that a prince poſſeſſed a goodly citie in al peace, wealth and pleaſure, and greatly frinded of al his neighbors about him, who promiſe to aſſiſt him in al his needs and affairs: and that upon the ſudden, his mortal enimie ſhould come and beſiege this citie, and taking one hold after another; one wal after another; one caſtel after another; ſhould drive this prince only to a little tower, and beſiege him therin, al his other holds being beaten down, and his men ſlain in his ſight: what fear, anguiſh, and miſerie would this prince be in? How often would he look out at the windows and loope-holes of his tower, to ſee whether his frinds and neighbors would com to help him or no? And if he ſaw them al to abandon him, and his cruel enimie even ready to break in upō him, would he not be in a pitiful plight trow you? And even ſo fareth it with a poor ſoul, at the hour of death. The bodie wherin

A ſimilitude expreſſing the pains of death.

ſhe raigneth like a joly princeſſe in al pleaſure, whiles it floriſhed, is now battered and overthrown by hir enimy, which is death: the arms, legs, and other parts wherwith ſhe was fortified, as with wals & wards during time of helth, are now ſurpriſed and beaten to the ground, and ſhe is driven only to the hart, as to the laſt and extreameſt refuge, where ſhe is alſo moſt fearcely aſſailed in ſuch ſort, as ſhe cannot hold out long. Hir deer frinds which ſoothed hir in time of proſperitie, and promiſed aſſiſtance, as youth, phyſik, and other humane helps, do now utterly abandon hir: the enimie wil not be pacified or make any leag, but night and day aſſaulteth this turret wherin ſhe is, and which now beginneth to ſhake and ſhiver in peeces, and ſhe looketh hourly when hir enimie in moſt raging and dreadful maner, wil enter upon hir. What think you is now the ſtate of this afflicted ſoul? It is no marvel if a wiſe man becom a fool, or a ſtout worldling moſt abject, in this inſtant of extremitie as we often ſee they do in ſuch ſort, as they can diſpoſe of nothing wel, either towards God or the world at this hour: the cauſe is the extremitie of pains, oppreſſing their minds, as Saint Auſten alſo proveth (or ſome other under his name) and giveth us therwithal a moſt excellent forewarning, if men were ſo gracious as to folow it: When you ſhal be in your laſt ſiknes deer brother (ſaith he) O how hard and

Ser. 48. ad frat. in eremo.

and painful a thing wil it be for you to repent of your faults committed ? And why is this, but only for that, al the intention of your mind wil run thither, where al the force of your pain is ? Manie impediments ſhal let men at that day : as the pain of the body ; the fear of death; the ſight of children (for the which their fathers ſhal oftentimes think themſelves often damned; the weeping of the wife; the flatterie of the world ; the temptation of the devil ; the diſſimulation of phyſitions for lucre ſake; and the like. And beleeve thou (O man) which readeſt this, that thou ſhalt quickly proove al this tru upon thy ſelf, and therfore I beſeech thee that thou wilt repent before thou com unto this laſt day : diſpoſe of thy houſe, and make thy teſtament while thou art thine own man : for if thou tary until the laſt day, thou ſhalt be led whether thou wouldeſt not. Hitherto are the Authors words.

The ſecond matter of miſerie in death.

6 The ſecond thing, which ſhal make death terrible and greevous to a worldly man, is the ſudden parting (and that for ever and ever) from al the things, which he loved moſt deerly in this life : as, from his riches, poſſeſſions, honours, offices, faire buildings, with their commodities , goodly apparel with rich jewels; from wife and children ; kindred, and frinds ; and the like : wherwith he thought himſelf a bleſſed man in this life, and now, to be plucked from them upon the ſudden , without ever

hope to see or uze them again, oh what a greef, what a torment wil this be? For which cause the holie scripture saith; *O mors, quàm amara est memoria tua, homini pacem habenti in substantijs suis: O death, how bitter is thy memorie unto a man that hath peace and rest in his substance & riches?* As who would say: there is no more bitternes or greef in the world to such a man, than to remēber or think on death only, but much more to go to it himself, and that out of hand, when it shal be said unto him, as Christ reporteth it was to the great wealthy man in the Gospel, which had his barns ful, and was com now to the highest top of felicitie; *Stulte, hac nocte animam tuam repetent à te, quæ autem parasti, cuius erunt? Thou foole, even this night they wil take thy soule from thee, and then who shal have al that thou hast scraped together?*

Eccl. 41.

Luc. 12.

The sorrow of leaving al.

7. It is unpossible I say, for any toong to expresse the doleful state of a worldly man in this instant of death, when nothing that ever he hath gathered togither, with so much labor and toil, and wherin he was woont to have so much confidence, wil now do him good any longer, but rather afflict him with the memorie therof, considering that he must leave al to others, and go himself to give account for the getting and using of the same (perhaps to his eternal damnation) whiles in the mean time other men in the world do live merilie and pleasantly upon that he hath gotten, little

remembring, and leſſe caring for him, which lieth perhaps burning in unquenchable fire, for the riches left unto them. This is a woful and lamentable point, which is to bring manie a man, to great ſorrow and anguiſh of hart at the laſt day, when al earthly joies muſt be left, al pleaſures and commodities for ever abandoned. Oh what a doleful day of parting wil this be! What wilt thou ſay (my freend) at this day, when al thy glorie, al thy wealth, al thy pomp is com to an end? What art thou the better now to have lived in credit with the world? In favor of princes? Exalted of men? Feared, reverenced, and advanced: ſeeing now al is ended, and that thou canſt uſe theſe things no more?

8 But yet there is a third thing which more than al the reſt wil make this day of death to be troubleſom and miſerable unto a worldlie man, and that is, the conſideration what ſhal becom of him, both in bodie and ſoul. And for his bodie, it wil be no ſmal horror to think, that it muſt inherit ſerpents, beaſts, & worms, as the ſcripture ſaith: that is, it muſt be caſt out to ſerve for the food of vermins: that bodie I mean, which was ſo delicately handled before, with varietie of meats, pillows, and beds of down, ſo trimly ſet forth in apparel, and other ornaments, wherupon the wind might not blow, nor the ſun ſhine: that bodie (I ſaie) of whoſe beutie there was ſo much pride taken,

The third matter of miſerie in death.

Eccl. 10.

The cogitation of the bodie.

and wherby so great vanitie and sin was committed: that bodie, which in this world was accustomed to al pampering, and could abide no austeritie or discipline, must now com to be abandoned of al men, and left only to be devoured of worms. Which thing albeit it can not but breed much horror in the hart of him that lieth a dieng: yet is it nothing in respect of the dreadful cogitations, which he shal have touching his soul: as, what shal becom of it? Whither it shal go after hir departure out of the bodie? And then considering that it must go to the judgment seat of God, & there to receive sentence, either of unspeakable glorie, or insupportable pains: he falleth to cõsider more in particular, the danger therof, by comparing Gods justice and threats (set down in scripture against sinners) with his own life: he beginneth to examin the witnes, which is his conscience, and he findeth it readie to lay infinite accusations against him, when he commeth to the place of justice.

9 And now (deer brother) beginneth the miserie of this man. For scantly there is not a severe saieng of God in al the scripture, which commeth not now to his mind, to terrifie him withal at this instant: as; *If thou wilt enter into life, keep the commandements.* Mat. 19. *He that saith he knoweth God, and keepeth not his commandements, is a liar.* 1. Ioh. 2. *Manie shal saie unto me at that day, Lord, Lord, &c.* Matt. 7. *Not the hearers of the law, but the* Rom. 2.

doers

doers of the law shal be iustified. Go from me al workers of iniquitie into everlasting fire. Do not you know that wicked men shal not possesse the kingdom of God? Be not deceived, for neither fornicators, nor idolaters, nor adulterers, nor unclean handlers of their own bodies, nor Sodomites, nor theeves, nor covetous men, nor dronkards, nor backbiters, nor extortioners, shal ever possesse the kingdom of God. If you live according to the flesh, you shal die: and the works of the flesh are manifest, as fornication, uncleannes, wantonnes, luxurie, poisonings, enmities, contentions, emulations, hatred, strife, dissensions, sects, envie, murder, dronkenes, gluttonie, and the like. Wherof I foretel you, as I have told you before, that they which do these things shal never attain to the kingdom of God. We must al be presented before the iudgement seat of Christ, & every man receive particularly, according as he hath done in this life, good or evil: everie man shal receive according to his works. God spared not the Angels when they sinned. You shal give account of everie idle word at the day of iudgement. If the iust shal scarce be saved, where shal the wicked man and sinner appeer? Few are saved, and a rich man shal hardly enter into the kingdom of heaven. Luc. 13. 1. Cor. 6. Rom. 8. Gal. 5. 2. Cor. 5. Iere. 2. Apo. 20. 2. Pet. 2. 1. Pet. 4. Mat. 19.

10 Al these things (I say) and a thowsand mo touching the severitie of Gods justice, and the accouht which shal be demanded at that day, wil com into his mind that lieth a dieng, and our ghostly enimie (which in this life labored to keep these things from our eies, therby the easier to draw us to sin) wil now lay al & more

too,

too, before our face; amplifieng and urging everie point to the uttermoſt; alledging alwais our conſcience for his witnes. Which when the poor ſoul in dieng cannot denie, it muſt needs terrifie hir greatly : for ſo we ſee that it doth daily, even many good and vertuous men. Saint Ierom reported of holie Saint Hilarion, whoſe ſoul being greatly afeard, upon theſe conſiderations, to go out of the bodie, after long conflict, he took courage in the end, and ſaid to his ſoul; Go out my ſoul, go out: why art thou afeard : thou haſt ſerved Chriſt almoſt threeſcore and ten yeers, and art thou now afeard of death ? But if ſo good a man was ſo afeard at this paſſage, yea, ſuch an one as had ſerved God with al puritie of life, and perfect zeal for threeſcore and ten yeers, togither : what ſhal they be, which ſcarce have ſerved God truly one day in al their lives, but rather have ſpent al their yeers in ſin and vanitie of the world ? Muſt not theſe men be needs in great extremitie at this paſſage ?

Ierom. in vita Hilarionis abba.

11 Now then (deer Chriſtian) theſe things being ſo, that is, this paſſage of death being ſo terrible, ſo dangerous, and yet ſo unavoidable as it is : ſeeing ſo many men periſh, and are overwhelmed daily in the ſame, as it cannot be denied but there do: and both holie ſcriptures and ancient fathers do teſtifie it by examples and records unto us : what man of diſcretion would not learn to be wiſe by other mens dangers?

gers? Or what reaſonable creature would not take heed, and look about him, being warned ſo manifeſtly, and apparantly, of his own peril? If thou be a Chriſtian, and doſt beleeve indeed the things which Chriſtian faith doth teach thee: then doſt thou know and moſt certainly beleeve alſo, that of what ſtate, age, ſtrength, dignitie, or condition ſoever thou be now, yet that thou thy ſelf (I ſay) which now in health and mirth readeſt this, and thinkeſt that it little pertaineth to thee, muſt one of theſe dais (and it may be ſhortly after the reading heerof) com to prove al theſe things upon thy ſelf, which I have heer written: that is, thou muſt with ſorrow and greef be inforced to thy bed, & there after al thy ſtruglings, with the darts of death, thou muſt yeeld thy bodie which thou loveſt ſo much, to the bait of worms, and thy ſoul to the trial of juſtice, for hir dooings in this life.

A very profitable conſideration.

12 Imagin then (my frind) thou I ſay which art ſo freſh and frolik at this daie, that thy ten, twentie, or two yeers, (or it may be) two moneths, which thou haſt yet to live, were now ended, and that thou were even at this preſent, ſtrethed out upon a bed, wearied and worn with dolor and pain, thy carnal frinds about thee weeping and howling, the phiſitions departed with their fees, as having given thee over, and thou lieng there alone mute and dum in moſt pitiful agonie, expecting from

from moment to moment, the last stroke of death to be given thee. Tel me, in this instant, what would al the pleasures and commodities of this world do thee good? What comfort would it be to thee, to have been of honor in this world, to have been rich, and purchased much, to have born office, & been in the princes favor? To have left thy children or kindred wealthy, to have troden down thine enimies, to have sturred much, and born great sway in this life? What ease (I say) or comfort would it be to thee, to have been fair, to have been gallant in apparel, goodly in personage, glittering in gold? Would not al these things rather afflict than profit thee at this instant? For now shouldest thou see the vanitie of these trifles: now would thy hart begin to say within thee; O follie and miserable blindnes of mine! Lo, heer is an end now of al my delites & prosperities: al my joies, al my pleasures, al my mirth, al my pastimes are now finished: where are my frinds, which were woont to laugh with me? My servants woont to attend me; my children woont to disport me? Where are al my coches and horses, wherwith I was woont to make so goodlie a shew, the caps and knees of people woont to honor me, the troups of suters following me? Where are al my daliances and triks of love; al my pleasant musik; al my gorgeous buildings; al my costly feasts and banquettings? And above al other, where are my

The cogitation & speech of the soul at the day of death.

my deer and ſweet frinds, who ſeemed they would never have forſaken me? But al are now gone, and have left me heer alone to anſwer the rekoning for al, and none of them wil do ſo much as to go with me to judgement, or to ſpeak one word in my behalf.

13 Wo worth to me, that I have not foreſeen this day ſooner, and ſo have made better proviſion for the ſame: it is now too late, and I fear me I have purchaſed eternal damnation, for a litle pleaſure, and loſt unſpeakable glory, for a floting vanitie. Oh how happie and twiſe happie are they which ſo live, as they may not be afeard of this day? I now ſee the difference betwixt the ends of good and evil, and marvel not though the ſcriptures ſay of the one; *The death of ſaints is pretious.* And of the other; *The death of ſinners is miſerable.* Oh that I had lived ſo vertuouſly as ſom other have done, or as I had often inſpirations from God to do; or that I had done the good deeds I might have done: how ſweet and comfortable would they be to me now in this my laſt, and extreameſt diſtres? Pſa.115. Pſal.33.

14 To theſe cogitations and ſpeeches (deer brother) ſhal thy hart be inforced, of what eſtate ſoever thou be, at the hour of death, if thou do not prevent it now by amendment of life, which only can yeeld thee comfort in that ſorrowful day. For of good men the judge him ſelf ſaith; *His autem fieri incipientibus, reſpicite & levate* Luc.21.

levate capita vestra, quoniam appropinquat redemptio vestra : When these things begin to com upon other men, do you lift up your heads, for that your redemption commeth on, from the labors and toils of this world. And the holie prophet saith of the vertuous man which hath done good works in this life, that he shal be at this time; *Beatus vir : An happie man :* And he giveth the cause; *Quia in die malo liberabit eum dominus, & opem feret illi super lectum doloris eius : For that God wil deliver him in this evil day, and wil assist him upon the bed of his sorrow.* Which is ment (no dowt) of the bed of his last departure especialy, for that of al other beds, this is the most sorrowful, as I have shewed, being nothing els but an heap of al sorrows togither, especialy to them which are drawn unto it before they are readie for the same, as commonly al they are, which defer their amendement from day to day, and do not attend to live in such sort now, as they shal wish they had done when they com to that last passage.

Psal. 4.

CHAP.

CHAP. IX.

Of the pains appointed for sin after this life.

AMongst al the means, which GOD useth towards the children of men, to moove them to this resolution, wherof I intreat, the strongest and most forcible (to the common sort of men) is, the consideration of punishments prepared by him for rebellious sinners, and transgressors of his commandements. Wherfore he useth this consideration often, as may appeer by al the prophets, who do almost nothing els, but threaten plaegs and destruction to offenders. And this mean hath oft times prevailed more than anie other that could be used, by reason of the natural love which we bear towards our selves: & consequently the natural fear which we have of our own danger. So we read that nothing could moove the Ninivites so much as the foretelling them of their imminent destruction. And Saint Iohn Baptist, although he came in a simple and contemptible maner, yet preaching unto the people *The terror of vengeance to com, and that the ax was now put to the trees, to cut down for the fire al those which repented not:*

The force of fear.

Ion. 5.

Mat. 3. Mar. 1. Luc. 3.

not: He mooved the verie publicans and soldiers to fear (which otherwise are people of verie hard metal) who came unto him upon this terrible embassage, and asked what they should doo to avoid these punishments?

2 After then that we have considered of death, and of Gods severe judgement, which insueth after death, and wherin everie man hath to receive according to his works in this life, as the scripture saith: it foloweth that we consider also of the punishments which are appointed for them that shal be found faultie in that account, heerby at leastwise (if no other consideration wil serve) to induce christians to this resolution of serving God. For, as I have noted before, if everie man have naturaly a love of himself, and desire to conserve his own ease, then shuld he also have fear of peril, wherby he is to fal into extream calamitie. This expresseth S. Barnard excellently according to his woont. O man (saith he) if thou have left al shame (which apperteineth to so noble a creature as thou art) if thou feel no sorrow (as carnal men do not) yet lose not fear also, which is found in verie beasts. We use to load an asse, and to wearie him out with labor, & he careth not bicause he is an asse: but if thou wouldest thrust him into fire, or fling him into a ditch, he would avoid it as much as he could, for that he loveth life, and feareth death. Fear thou then, and be not more insensible than a beast:

2. Cor. 5.

In serm. de primordijs.

beast: fear death; fear judgement; fear hel. This fear is called the beginning of wisdom, and not shame or sorrow, for that the spirit of fear is more mightie to resist sin, than the spirit of shame or sorrow, wherfore it is said; *Remember the end, and thou shalt never sin:* That is, remember the final punishments appointed for sin, after this life. Thus far Saint Bernard. Prov.9. Eccl.7.

3 First therfore to speak in general of the punishments reserved for the life to com, if the scriptures did not declare in particular their greatnes unto us: yet are there many reasons to persuade us, that they are most severe, dolorous, and intolerable. For first, as God is a God in al his works, that is to say, great, woonderful, and terrible: so especialy he sheweth the same in his punishments, being called for that cause in scripture; *Deus iustitiæ: God of iustice:* As also; *Deus ultionum: God of revenge.* Wherfore seeing al his other works, are ful of majestie and exceeding our capacities: we may likewise gather, that his hand in punishment must be woonderful also. God himself teacheth us to reason in this maner, when he saith; *And wil ye not then fear me? And wil ye not tremble before my face, which have put the sand as a stop unto the sea, and have given the water a commandement never to passe it, no, not when it is most trobled, and the floods most outragious?* As who would say: If I am woonderful, and do passe your imagination, in these works of the sea, & *Gods maiestie.* Psal.71. Deu.10. Psal.4. Psal.93. Iere.5.

others which you see daily: you have cause to fear me, considering that my punishments are like to be correspondent to the same.

Gods mercie. 4 Another conjecture of the great and severe justice of God, may be the consideration of his infinite and unspeakable mercie: the which as it is the very nature of God, and without end or measure, as his Godhead is; so is also his justice. And these two are the two arms (as it were) of God, imbracing and kissing one the other, as the scripture saith, therfore as in a man of this world, if we had the mesure of one arm, we might easily conjecture of the other: so seeing the woonderful examples daily of Gods infinite mercie towards them that repent: we may imagin by the same, his severe justice towards them, whom he reserveth to punishment in the next life, and whom for that cause, he calleth in the scriptures; *Vasa furoris: Vessels of his furie*, or vessels to shew his furie upon.

Psal. 84.

Esai. 13.
Psal. 7.

Gods patience. 5 A third reason to persuade us of the greatnes of these punishments, may be the marvelous patience, and long suffering of God in this life: as for example, in that he suffereth divers men from one sin, to another; from one day, to another; from one yeer, to another; from one age, to another; to spend al (I say) in dishonor and dispite of his majestie, adding offence to offence, and refusing al persuasions, allurements, good inspirations, or other means

means of frindship, that his mercie can devise to offer for their amendement. And what man in the world could suffer this? Or what mortal hart can shew such patience? But now if al this should not be requited with severitie of punishment, in the world to com, upon the obstinate: it might seem against the law of justice and equitie, and one arm in God might seem longer than the other. Saint Paul toucheth this reason in his epistle to the Romans, where he saith; *Dost thou not know that the benignitie of God is used to bring thee to repentance? And thou by thy hard and impenitent hart dost hoord up vengeance to thy self, in the day of wrath, and appeerance of Gods iust iudgements which shal restore to everie man according to his works?* He useth heer the words of *Hoording up of vengeance*, to signifie that even as the covetous man, doth hoord up monie to monie daily, to make his heap great: so the unrepentant sinner doth hoord up sin to sin: and God on the contrarie side hoordeth up vengeance to vengeance, until his mesure be ful, to restore in the end; *Measure against measure*; As the prophet saith, and to pay us home; *According to the multitude of our own abhominations*. This God meant when he said to Abraham; *That the iniquities of the Amorrheans were not yet ful up*. Also in the revelations unto Saint Iohn the Evangelist, when he used this conclusion of that book; *He that doth evil, let him do yet more evil: and he that lieth in filth, let him*

Rom. 2.

Esai. 27.

Iere. 16.

Gen. 15.

Apoc. 21.

him yet becom more filthy: for behold, I com quikly, and my reward is with me, to render to everie man according to his deeds. By which words God signifieth that his bearing & tolerating with sinners in this life, is an argument of his greater severitie in the life to com, which the prophet David also declareth, when talking of a careless sinner he saith; *Dominus irridebit eum quoniam prospicit quòd veniet dies eius. The Lord shal scof at him, foreseeing that his day shal com.* This day (no dowt) is to be understood the day of account and punishment, after this life: for so doth God more at large declare himself in another place in these words; *And thou son of man, this saith thy Lord God: the end is com, now (I say) the end is com upon thee. And I wil shew in thee my furie, and wil iudge thee according to thy wais. I wil lay against thee al thy abhominations, and my eie shal not spare thee, neither wil I take any mercie upon thee, but I wil put thine own wais upon thee, and thou shalt know that I am the Lord. Behold, affliction commeth on, the end is com, the end (I say) is com: it hath watched against thee, and behold it is com: crushing is now com upon thee: the time is com: the daie of slaughter is at hand. Shortlie wil I poure out my wrath upon thee, and I wil fil my furie in thee, and I wil iudge thee according to thy wais, and I wil laie al thy wickednes upon thee: my eie shal not pittie thee: neither wil I take any compassion upon thee, but I wil laie thy wais upon thee, and thy abhominations in the midst of thee, and thou shalt know that*

Psal. 36.

Ezec. 7.

that I am the Lord that striketh. Hitherto is the speech of God himself.

6 Seeing then now we understand in general, that the punishments of God in the life to com are most certain to be great and severe, to al such as fal into them (for which cause the Apostle saith; *Horrendum est incidere in manus Dei viventis: It is an horrible thing to fal into the hands of the living God)* let us consider somwhat in particular what maner of pains and punishments they shal be.

Of pains in particular.

Heb.10.

Of the name of hel in divers toongs.

Esa.5.&38. Mala.4.

7 And first of al, touching the place of punishment appointed for the damned, commonly called hel, the scripture in divers languages, useth divers names, but al tending to expresse the greevousnes of punishment there suffered. As in Latin it is called *Infernus*, a place beneath or under ground (as most of the old fathers do interpret.) But whether it be under ground, or no, most certain it is, that it is a place most opposite to heaven, which is said to be above. And this name is used to signifie the miserable suppressing and hurling down of the damned, to be troden under the feet, not only of God, but also of good men for ever. For * so saith the scripture. *Behold, the day of the Lord commeth burning like a fornace, and al proud and wicked men shal be straw to that fornace, and you that fear my name shal tread them down, and they shal be as burnt ashes under the soles of your feet in that day.* And this shal be one of the greatest miseries that

B.

* The matter in hand is not by this place substantialy prooved: for that the opinion of those that altogether refer this place to the general judgement, standeth not so cleer, but that exception may be take against it.

that can happen to the prowd and stout potentates of the world, to be thrown down, with such contempt, and to be troden under feet of them, whom they so much despised in this world.

Esai. 14. Mat. 14. Apo. 14. Apo. 11. Mat. 11. *In com. supra verba vive latenter.* 2. Pet. 4. Iob. 10. Mat. 22. and 25. 2. Pet. 4.

8 The Hebrew word which the scripture useth for hel, is *Seol*, which signifieth a great ditch or dungeon. In which sense it is also called in the Apocalyps; *Lacus iræ Dei: The lake of the wrath of God.* And again; *Stagnum ardens igne & sulphure: A pool burning with fire and brimstone.* In Greek the scripture useth three words for the same place. The first is, *Elades*, used in the Gospel, which (as Plutarch noteth) signifieth a place where no light is. The second is *Zophos*, in Saint Peter, which signifieth darknes it self. In which sense it is called also of Iob; *Terra tenebrosa & operta mortis caligine: A dark land, and overwhelmed with deadly obscuritie.* Also in the Gospel; *Tenebræ exteriores: Vtter darknes.* The third greek word is *Tartaros*: used also by Saint Peter: which word being derived of the verb *Tarasso* (which signifieth to terrifie, troble, and vex) importeth an horrible confusion of tormentors in that place: even as Iob saith of it; *Ibi nullus ordo, sed sempiternus horror inhabitat: There dwelleth no order, but everlasting horror.*

Iob. 10.

Matt. 5. 10. 18. 23. Mark. 9. Luc. 12.

9 The Chaldie word, which is also used in Hebrew, and translated to the Greek, is *Gehenna*, first of al used by Christ for the place of them which are damned, as Saint Ierom noteth upon

upon the tenth chapter of Saint Mathews gospel. And this word being compounded of *Gee* & *Hinnom* signifieth a vally nigh to Ierusalem, called the vally of Hinnom, in which the old idolatrous Iews, were woont to burn alive their own children in the honor of the devil, and to sound with trumpets, timbrels, and other lowd instruments, whiles they were doing therof, that the childrens voices and cries might not be heard: which place was afterward used also for the receit of al filthines, as of doong, dead carions, and the like. And it is most probable, that our Savior used this word above al other for hel, therby to signifie the miserable burning of souls in that place, the pitiful clamors and cries of the tormented; the confuse and barbarous noise of the tormentors; togither with the most lothsom filthines of the place, which is otherwise described in the scriptures, by the names of adders, snakes, cocatrices, scorpions, and other venemous creatures, as shal be afterwards declared.

The vally Hinnom.

10 Having declared the names of this place, and therby also in som part, the nature: it remaineth now, that we consider, what maner of pains men suffer there. For declaration wherof, we must note, that as heaven and hel are contrarie, assigned to contrarie persons, for contrarie causes: so have they in all respects contrarie properties, conditions, and effects, in such sort, as whatsoever is spoken of the felicitie

The pains of hel universal.

licitie of the one, may serve to infer the contrarie of the other. As when Saint Paul saith;
1.Cor.2. that *No eie hath seen, nor eare heard, nor hart conceived the ioies that God hath prepared for them that shal be saved.* We may infer, that the pains of the damned must be as great. Again, when the scripture saith, that the felicitie of them in heaven is a perfect felicitie, containing *Omne bonum: Al goodnes*. So that no one kind of pleasure can be imagined which they have not: we must think on the contrarie part, that the miserie of the damned, must be also a perfect miserie, containing al afflictions that may be, without wanting any. So that, as the happines of the good is infinite, and universal; so also is the calamitie of the wicked infinite, and universal. Now in this life al the miseries & pains which fal upon man, are but particular, and not universal. As for example: we see one man pained in his eies; another in his bak: which particular pains notwithstanding somtimes are so extream, as life is not able to resist them; and a man would not suffer them long for the gaining of many worlds togither. But suppose now a man were tormented in al the parts of his bodie at once, as in his head, his eies, his toong, his teeth, his throte, his stomak, his bellie, his back, his hart, his sides, his thighs, and in al the joints of his bodie besides: suppose (I say) he were most cruelly tormented with extream pains in al these parts togither, without
Exo.33.

ease

ease or intermission: what thing could be more miserable than this? What sight more lamentable? If thou shuldest see a dog ly in the street so afflicted: I know thou couldest not but take compassion upon him. Wel then, consider what difference there is between, abiding these pains for a week; or for al eternities; in suffering them upon a soft bed, or upon a burning grediron and boiling fornace; among a mans frinds comforting him, or among the furies of hel whipping and tormenting him. Consider this (I say gentle reader) and if thou wouldest take a great deal of labour, rather than abide the one, in this life: be content to sustain a litle pain, rather than to incur the other in the life to com.

11 But to consider these things yet further, not only al these parts of the body which have been instruments to sin, shal be tormented togither, but also every sense both external & internal for the same cause shal be afflicted with his particular torment, contrarie to the object wherin it delited most, & took pleasure in this world. As if for example, the lascivious eies were afflicted with the uglie & fearful sight of devils: the delicate eares, with the horrible noise of damned spirits: the nise smel, with poisoned stench of brimstone, & other unsupportable filth: the daintie taste, with most ravenous hunger and thirst: & al the sensible parts of the bodie with burning fire. Again, the imagi-

Peculiar torments to every part.

nation

nation shal be tormented, with the apprehension of pains present, and to com; the memorie, with the remembrance of pleasures past; the understanding, with consideration of the felicitie lost, and the miserie now com on. O poor Christian, what wilt thou do amidst the multitude of so greevous calamities?

The pains of hel exercised for torment, not for chastisement.

12 It is a woonderful matter, and able (as one father saith) to make a reasonable man go out of his wits, to consider what God hath revealed unto us in the scriptures, of the dredful circumstances of this punishment, and yet to see, how little the rechlesse men of the world do fear it. For first, touching the universalitie, varietie, and greatnes of the pain, not only the reasons before alleaged, but also divers other considerations in the scriptures do declare. As where it is said of the damned; *Cruciabuntur die & nocte: They shal be tormented day and night.* And again; *Date illi tormentum: Give hir torment,* speaking of Babylon in hel, by which is signified, that the pains in hel are exercised, not for chastisement, but for torment of the parties. And torments commonly we see in this world to be as great and as extream, as the wit of a man can reach to devise. Imagin then, when God shal lay his head to devise torments (as he hath done in hel) what maner of torments wil they be?

Apo. 20. & 14.
Apo. 18.
Luc. 16.

The fearce nature of the fire of hel.

13 If creating an element heer for our comfort (I mean the fire) he could create the same so

ſo terrible as it is, in ſuch ſort as a man would not hold his only hand in it one day, for to gain a kingdom: what a fire think you hath he provided for hel, which is not created for comfort, but only for torments of the parties? Our fire hath many differences from that, & therfore is truly ſaid of the holie fathers, to be but a painted and fained fire in reſpect of that. For our fire was made to comfort (as I have ſaid) and that, to torment. Our fire hath need to be fed continualy with wood, or els it goeth out: that burneth continualy, without feeding. Ours giveth light: that giveth none. Ours is out of his natural place, and therfore ſhifteth to aſcend, & to get from us, as we ſee: but that is in the natural place, where it was created, & therfore it abideth there perpetually. Ours conſumeth the matter laid in it, and ſo quikly diſpatcheth the pain: that tormenteth, but conſumeth not, to the end the pain may be everlaſting. Our fire is extinguiſhed with water, and greatly abated by the coldnes of the aire about it: that hath no ſuch abatement, or qualification. Finaly, what a ſtrange and incredible kind of fire that is, appeereth by theſe words of our ſavior ſo often repeated; *There ſhal be weeping and gnaſhing of teeth.* Weeping is to be referred to the effect of extream burning in that fire, for that the torment of ſcalding and burning inforceth teares ſooner than any other torment, as appeereth in them

Mat. 8. 13. 22. 24. Luc. 13.

them, which upon the sudden do put an hot thing into their mouth, or scald any other part of their bodie. And * gnashing of teeth or chattering at least (as everie man knoweth) proceedeth of great and extream cold. Imagin then what a fire this is, which hath such extream effects, both of heat, and cold. O mightie Lord what a strange God art thou! How woonderful and terrible in al thy works and inventions? How bountiful art thou to those that love and serve thee? And how severe to them which contemn thy commandements? Hast thou devised a way how they which lie burning in a lake of fire and brimstone, shal also be tormented with extream cold? What understanding of man can conceive how this may be? But thy judgements (O Lord) are a depth without bottom, and therfore I leave this to thy onlie providence, praising thee eternally for the same.

B. *Gnashing and chattering of the teeth are not al one; and proceed of divers causes.

Apo. 21.

Psal. 35.

14 Besides these general pains common to al that be in that place, the scripture signifieth also that there shal be particular torments, peculiar both in quality & quantity to the sins & offences of ech offender. For to that end saith the prophet Esai to God; *Thou wilt iudge in measure against measure.* And God saith of himself; *I wil exercise iudgement in weight, and iustice in measure.* And that is the meaning of al those threts of God to sinners, where he saith that he wil pay them hom according to their particular works,

Particular pains for particular offenders.

Esai. 17.
Esai. 28.
Ierem. 2.
Apo. 20.
Ps. 27. 98.
Ezc. 24.
Osee. 12.
Zach. 1.

works,& according to the inventions of their own harts. In this sense it is said in the Apocalyps, of Babylon now thrown down into the lake; *Look how much she hath glorified hirself, and hath lived in delites: so much torment and affliction give hir.* Wherof the holie fathers have gathered the varietie of torments that shal be in that place. As there be differences of sins: so shal there be varietie of torments (saith old Ephraem) as if the adulterer should have one kind of torment; the murderer, another; the theef, another; the drunkard, another; the liar, another. As if the proud man should be troden under feet, to recompence his pride: the glutton, suffer inestimable hunger: the drunkards, extream thirst: the delicious mouth filled up with gaul: and the delicate bodie, seared with hot burning irons.

Apo. 18.

Li. de veri. Pœn. ca. 2.

15 The holie Ghost signifieth such a thing, when he saith in the scriptures, of the wicked worldling; *His bread in his belly shal be turned into the gaul of serpents: he shal be constrained to spu out again the riches which he hath devoured: nay, God shal pul them out of his belly again: he shal be constrained to suk the gauls of cocatrices, and the toong of an adder shal kil him: he shal pay sweetly for al that ever he hath done: and yet shal he not be consumed, but shal suffer according to the multitude of al his devises: utter darknes lieth in wait for him: and fire which needeth no kindling shal eat him up: this is the wicked mans portiõ from God.* By which words and

Iob. 20.

A marvelous description used by the scripture.

and ſuch like, it is plainly ſhewed, that worldlings ſhal receive as it were particular and proper torments for their gluttonie, for their delicate fare, for their extortion, and the like. Which torments ſhal be greater than any mortal toong can expreſſe: as may appeer by the vehement and horrible words, which the holie Ghoſt heer uſeth to inſinuate the ſame.

The ſtraitnes of pains in hel.

16 Beſide this, the ſcripture ſheweth unto us, not only the univerſalitie, particularitie, and ſeveritie of theſe pains, but alſo the ſtraitnes therof, without aid, help, eaſe, or comfort, when

Mat. 22. it ſaith; *We ſhal be caſt in bound both hand & feet:* For it is ſom kind of comfort in this world to be able to reſiſt or ſtrive againſt our afflictions: but heer we muſt lie ſtil and ſuffer al. Again,

Mat. 25. when he ſaith; *Clauſa eſt ianua: The gate is ſhut:* That is, the gate of al mercie, of al pardon, of al eaſe, of al intermiſſion, of al comfort, is ſhut up from heaven, from earth, from the creator, and from creatures: inſomuch as no conſolation is ever to be hoped for more as in al the miſeries of this life there is alwais ſom. This ſtraitnes is likewiſe moſt livelie expreſſed in that dreadful parable of the rich

Luc. 16. glutton in hel: who was driven to that neceſſitie; as he deſireth that Lazarus might dip

The wonderful example of the rich glutton. the top of his finger in water to coole his tong, in the mids of that fire wherin he ſaith he was: and yet could not he obtain it. A ſmal refreſhing (it ſeemeth) it would have been unto him,

if

if he had obtained the same. But yet to shew the straitnes of the place, it was denied him. Oh you that live in the sinful wealth of the world, consider but this one example of Gods severitie, and be afeard. This man was in great roialtie a litle before, and nothing regarded the extream miserie that Lazarus was in: but now would he give a thousand worlds (if he had them) for one drop of water to cool his toong. What demand could be lesse than this? He durst not ask to be delivered thence, or to have his torments diminished, or to ask a great vessel of water to refresh his whole bodie therin: but onlie so much as would stik on the top of a mans finger, to cool his toong. To what need was this rich man now driven? What a great imagination had he of the force of one drop of water? To what pitiful change, was his toong now com unto, that was woont to be so diligently applied with al kinds of pleasant liquors? Oh that one man can not take example by another; either this is tru, or els the Son of God is a liar. And then, what men are we, that seeing our selves in danger of this miserie, do not seek with more diligence to avoid the same?

17 In respect of these extremities and strait dealings of God, in denieng al comfort and consolation at this day, the scripture saith, that men shal fal into rage, furie, and utter impatience, blaspheming God, and cursing the day Apo. 16. Eze. 23. Apo. 13.

of

of their nativitie, with eating their own tongs
Luc. 3. for greef, & desiring the roks and mountains to com and fal on them, to end their pains.

The eternity of the pains. 18 Now if we ad to this, the eternitie, and everlasting continuance of these torments: we shal see that it increaseth the matter greatly. For in this world there is no torment so great, but that time either taketh away, or diminisheth the same. For either the tormentor, or the tormented dieth, or som occasion or other happeneth, to alter, or mitigate the matter.

Apo. 21. But heer is no such hope or comfort: but *Cruciabuntur* (saith the scripture) *in secula seculorum, in stagno ardente igne & sulphure: They shal be tormented for ever, in a pool burning with fire & brimstone.* As long as God is God, so long shal they burn there: neither shal the tormentor nor the tormented die, but both live eternaly, for the eternal miserie of the parties to be punished.

A wonderful saieng. 19 O (saith one father in a godly meditation) if a sinner damned in hel did know, that he had to suffer those torméts there, no mo thousands of yeers than there be sands in the sea, & gras piles in the ground; or, no mo thousand millions of ages, than there be creatures in heaven, & in earth: he would greatly rejoice therof, for he would comfort himself at the least with this cogitation, that once yet the matter wold have an end. But now (saith this good man) this word *Never*, breaketh his hart, when he thinketh

keth on it, and that after a hundred thouſand millions of worlds there ſuffered, he hath as far to his end as he had at the firſt day of his entrance to theſe torments. Conſider (good Chriſtian) what a length one hour would ſeem unto thee, if thou hadſt but to hold thy hand in fire and brimſtone, only during the ſpace therof. We ſee, if a man be greevouſlie ſik, though he be laid upon a verie ſoft bed, yet one night ſeemeth a long time unto him. He turneth and toſſeth himſelf from ſide to ſide, telling the clok, and counting everie hour, as it paſſeth, which ſeemeth to him a whole day. And if a man ſhould ſay unto him, that he were to abide that pain but ſeven yeeres togither: he would go nigh to deſpair for greef. Now if one night ſeem ſo long and tedious to him that lieth on a good ſoft bed, afflicted only with a little agu: what wil the lieng in fire and brimſtone do, when he ſhal know evidentlie, that he ſhal never have end therof? Oh (deer brother) the ſatietie of cõtinuance is lothſom, even in things that are not evil of themſelves. If thou ſhouldeſt be bound alwais to eat one onlie meat: it would be diſpleaſant to thee in the end. If thou ſhouldeſt be bound to ſit ſtil al thy life in one place without moving: it would be greevous unto thee; albeit no man did torment thee in that place. What then wil it be to lie eternally, that is, world without end, in moſt exquiſite torments? Is it any way tolera-

ble? What judgement then, what wit, what diſcretion is there left in men, which make no more account of this matter than they do?

Darknes in hel. *Mat.8.22.*

20 I might heer ad another circumſtance which the ſcripture addeth; to wit, that al theſe torments ſhal be in darknes: a thing dreadful of it ſelf unto mans nature. For there is not the ſtouteſt man in the world, if he found himſelf alone, & naked in extream darknes, and ſhould hear a noiſe of ſpirits comming towards him, but he would fear, albeit he felt never a laſh from them on his bodie. I might alſo ad another circumſtance, that the prophet addeth; which is, that God and good men ſhal laugh at them that day, which wil be no ſmal affliction. For as to be moaned by a mans frind in time of adverſitie, is ſom comfort: ſo to be laughed at, eſpecialy by him who onlie may help him, is a great and intolerable increaſe of his miſerie.

Deriſion. *Pſal.36.*

21 And now al this that I have ſpoken of hitherto, is but one part of a damned mans puniſhment onlie, called by Divines; *Pœna ſenſus*: The pain of ſenſe or feeling; that is, the pain or puniſhment ſenſibly inflicted upon the ſoul and bodie. But yet beſides this, there is another part of his puniſhment, called *Pœna damni*: The pain of loſſe or dammage: which (by al lerned mens opinion) is either greater, or no leſſe than the former. And this is the infinite loſſe which a damned man hath, in being excluded for

Pains of dammage which the damned ſuffer.

for ever and ever from the ſight of his creator, and his glorie. Which ſight only, being ſufficient to make happie and bleſſed al them that are admitted unto it, muſt needs be an infinite miſerie to the damned man to lak that eternallie. And therfore this is put as one of the firſt and cheefeſt plaegs to be laid upon him; *Tollatur impius, ne videat gloriam dei: Let the wicked man be taken away to hel, to the end he may not ſee the glorie of God.* And this loſſe conteineth al other loſſes and damages in it: as the loſſe of eternal bliſſe, and joy (as I have ſaid) of eternal glorie, of eternal ſocietie with the Angels, and the like: which loſſes when a damned man conſidereth (as he can not but conſider them ſtil) he taketh more greef therof (as Divines do hold) than by al the other ſenſible torments that he abideth beſides. Eſai. 26.

22 Wherunto apperteineth the worm of conſcience: in ſcripture ſo called, for that, as a worm lieth eating and gnawing the wood wherin ſhe abideth: ſo ſhal the remorſe of our own conſcience lie within us, griping and tormenting us for ever. And this worm or remorſe ſhal principalie conſiſt in bringing to our minds, al the means and cauſes of our preſent extream calamities: as our negligences, wherby we loſt the felicitie which other men have gotten. And at everie one of theſe conſiderations, this worm ſhal give us a deadly bite, even unto the hart. As when it ſhal lay before *The worm of conſcience.* Mar. 9. Eſai. 66. Eccle. 7. Iudit. 6. *The cogitations of the damned.*

us al the occasions that we had offered to avoid this miserie, wherin now we are fallen, and to have gotten the glorie which we have lost: how easie it had been to have done it: how nigh we are oftentimes to resolve our selves to do it; and yet how ungratiously we left off that cogitation again: how manie times we were foretold of this danger, and yet how little care and fear we took of the same: how vain the worldlie trifles were, wherin we spent our time, and for which we lost heaven, and fel into this intolerable miserie: how they are exalted whom we thought fooles in the world: and how we are now prooved fooles and laughed at, which thought our selves wise. These things (I saie) and a thousand mo being laid before us by our own conscience, shal yeeld us infinit greef; for that it is now too late to amend thē. And this greef is called the worm or remorse of our own conscience: which worm shal more inforce men to weep and houl, than any torment else, considering how negligentlie, foolishlie, and vainlie, they are come into those so insupportable torments, and that now there is no more time to redresse their errors.

23 Now only is the time of weeping and lamenting for these men: but al in vain. Now shal they begin to fret and fume, and marvel at themselves, saieng: Where was our wit? Where was our understanding? Where was our judgement, when we followed vanities, and

and contemned these matters? This is the talk of sinners in hel (saith the scripture;) *What hath our pride, or what hath the glorie of our riches profited us? They are al now vanished like a shadow: we have wearied out our selves in the way of iniquitie and perdition, but the way of the Lord we have not known.* Sap. 5. This (I say) must be the everlasting song of the damned worm-eaten conscience in hel: eternal repentance, without profit. Wherby he shal be brought to such desperation (as the scripture noteth) as he shal turn into furie against himself, tear his own flesh, rent his own soul (if it were possible) and invite the feends to torment him, seeing he hath so beastlie behaved himself in this world, as not to provide in time, for this principal matter, only (indeed) to have been thought upon. Oh if he could have but another life to live in the world again, how would he passe it over? With what diligence? With what severitie? But it is not lawful: we onlie which are yet alive have that singular benefit, if we know it, or wold resolve our selves to make the most of it. One of these dais, we shal be past it also, and shal not recover it again, no not one hour, if we would give a thousand worlds for the same, as indeed the damned would do, if they might. Let us now therfore so uze the benefit of our present time, as when we are past hence, we have not need to wish our selves heer again.

24 Now is the time we may avoid al: now

is the time we may put our selves out of danger of these matters: now (I saie) if we resolve our selves out of hand. For we know not what shal becom of us to morrow: it may be to morrow our harts wil be as hard and careless of these things, as they have been heertofore, and as Pharao his hart was, after Moises departure from him. Oh that he had resolved himself thoroughlie while Moises was with him, how happie had he been? If the rich glutton had taken the time while he was in prosperitie, how blessed a man had he been? He was foretold of his miserie (as we are now) by Moises and the prophets, as Christ signifieth: but he would not hear. Afterward he was in such admiration of his own follie, that he would have had Lazarus sent from Abrahams bosom unto his brethren to warn them of his successe. But Abraham told him, it was bootlesse, for they would not have beleeved Lazarus, but rather have persecuted him as a liar, and defamer of their honorable brother dead, if he should have com and told them of his torments. Indeed so would the wicked of the world do now, if one should com & tel them, that their parents or frinds are damned in hel, for such and such things: and do beseech them to look better to their lives, to the end by their comming thither, they do not increase the others pains, for being som cause of their damnation (for this is only the cause of care which

Luc. 16.

the

the damned have towards the living, and not for any love they now bear them) if (I ſaie) ſuch a meſſage ſhould com from hel, to the floriſhing ſinners of this world, would they not laugh at it? Would they not perſecute eagerlie the parties that ſhould bring ſuch news: what then can God deviſe to do for the ſaving of theſe men? What waie, what means may he take, when neither warning, nor example of others, nor threats, nor exhortations wil do anie good? We know, or may know, that leading the life which we do, we can not be ſaved. We know, or ought to know, that manie before us have been damned for leſſe matters. We know, and can not chooſe but know, that we muſt ſhortlie die, and receive our ſelves, as they have receiued: living as they did, or woorſe. We ſee by this laid down before, that the pains are intolerable, and yet eternal, which do expect us for the ſame. We confeſſe them moſt miſerable, that for anie pleaſure or commoditie of this world, are now fallen into thoſe pains. What then ſhould let us to reſolve, to diſpatch our ſelves quiklie of al impediments? To break violentlie from al bonds and chains of this wicked world, that do let us from this tru and zealous ſervice of God? Why ſhould we ſleep one night in ſin, ſeeing that night may chance to be our laſt, and ſo the everlaſting cutting off, of al hope for the time to com?

25 Reſolve thy ſelf therfore (my deer brother) if thou be wiſe, and cleer thy ſelf from this danger, while God is willing to receive thee, and mooveth thee therunto by theſe means, as he did the rich man by Moiſes and the prophets while he was yet in his proſperitie. Let his example be often before thine eies, and conſider it throughly, and it ſhal do thee good. God is a woonderful God, and to ſhew his patience and infinite goodnes, he wooeth us in this life, ſeeketh unto us, and laieth himſelf (as it were) at our feet, to moove us to our own good, to win us, to draw us, and to ſave us from perdition. But after this life he altereth his courſe of dealing: he turneth over the leaf, and changeth his ſtile. Of a lamb, he becometh a lion to the wicked: and of a ſaviour, a juſt and ſevere puniſher. What can be ſaid, or don more to moove us? He that is forewarned, and ſeeth his own danger before his face, and yet is not ſtirred, nor made the more warie or fearful therby, but notwithſtanding wil come or ſlide into the ſame: may wel be pitied, but ſurely by no means can he be helped, making himſelf incapable of al remedies, that may bee uſed.

CHAP. X.

Of the moſt honorable and munificent rewards propoſed to al them that truly ſerve God.

THE reaſons and conſiderations laid down before, in the former chapters might wel ſuffice, to ſtir up the hart of any reaſonable Chriſtian, to take in hand this reſolution, wherof we talk, and wherunto I ſo much covet to perſuade thee (for thy only good and gain) gentle reader. But for that al harts are not of one conſtitution in this reſpect, nor al drawn and ſtirred with the ſame means: I ſuppoſe to adjoin heer a conſideration of commoditie, wherunto commonly, ech man is prone by nature. And therfore I am in hope it ſhal be more forcible to that we go about, than any thing els that hitherto hath been ſpoken. I mean then to treat of the benefits which are reaped by ſervice of God, of the gain drawn thence, and of the good pay and moſt liberal reward which God performeth to his ſervants, above al the maiſters created, that may be ſerved. And though the juſt fear of puniſhment (if we ſerve him not) might be ſufficient to drive us to this reſolu-

God the beſt pay-maiſter.

reſolution : and the infinite benefits alreadie received, induce us to the ſame, in reſpect of gratitude (of both which ſomwhat hath been ſaid before :) yet am I content ſo far to inlarge this libertie to thee (good reader) that except I ſhew this reſolution, which I crave to be more gainful and profitable than any thing els in the world that can be thought of: thou ſhalt not be bound unto it for any thing that hitherto hath been ſaid in that behalf. For as God in al other things is a God of great majeſtie, ful of bountie, liberalitie, and princely magnificence; ſo is he in this point above al other : in ſuch ſort, as albeit whatſoever we do, or can do, is but du det unto him, and of it ſelf deſerveth nothing : yet of his munificent majeſtie, he letteth paſſe no one jot of our ſervice unrewarded, no not ſo much as a cup of cold water.

Mat. 10. Mark. 9.

2 God commanded Abraham to ſacrifice unto him his only ſon Iſaac, which he loved ſo much : but when he was readie to do the ſame, God ſaid; Do it not : it is inough for me that I ſee thine obedience. And bicauſe thou haſt not refuſed to do it, I ſwear to thee (ſaith he) by my ſelf, that I wil multiply thy ſeed as the ſtars of heaven, and the ſands of the ſea: and among them alſo one ſhal be Chriſt, the Savior of the world. Was not this a good pay for ſo little pains? King David one night, began to think with himſelf, that he had now an houſe of

Gen. 22.

2. Reg. 7.

Cedar,

Cedar, and the Ark of God lay but under a tent, and therfore reſolved to build an houſe for the ſaid Ark. Which only cogitation God took in ſo good part, as he ſent Nathan the prophet unto him preſently, to refuſe the thing, but yet to tel him, that for ſo much as he had determined ſuch a matter: God would build an houſe, or rather a kingdom, to him, and his poſteritie, which ſhould laſt for ever, Pſal. 88. and from which he would never take away his mercy, what ſins or offences ſoever they committed. Which promiſe we ſee now fulfilled, in Chriſt his church, raiſed out of that familie. What ſhould I recite many like examples? Chriſt giveth a general note heerof, when he calleth the workmen and paieth to ech man his wages, ſo dulie: as alſo when he ſaith of himſelf; *Behold, I com quickly, and my reward is with me.* By which places is evident, that God ſuffereth no labor in his ſervice to be loſt or unpaid. And albeit (as after in place convenient ſhal be ſhewed) he paieth alſo, and (that abundantly) in this life: yet (as by thoſe two examples appeereth) he deferreth his cheef pay unto his comming in the end of the day, that is, after this life, in *The reſurrection of the iuſt:* as himſelf ſaith in another place. Mat. 20. Apo. 22. Luc. 14.

3 Of this paiment then reſerved for Gods ſervants in the life to com, we are now to conſider; what, and what maner a thing it is, and whether it be woorth ſo much labor and travel,

vel, as the ſervice of God requireth or no. And
Mat. 25. firſt of al, if we wil beleeve the holie ſcripture,
2. Tim. 4. calling it a kingdom, an heavenly kingdom,
2. Pet. 1. an eternal kingdom, a moſt bleſſed king-
Luc. 14. dom: we muſt needs confeſſe it to be a mar-
velous great reward? For that worldly princes
do not vze to give kingdoms to their ſervants
for recompence of their labors. And if they
did, or were able to do it: yet could it be
neither heavenly nor eternal, nor a bleſſed
kingdom. Secondly, if we credit that which
1. Cor. 2. S. Paul ſaith of it; *That neither eie hath ſeen, nor*
Eſai. 64. *eare heard, nor hart of man conceived*, how great a
matter it is: then muſt we yet admit a greater
opinion therof, for that we have ſeen manie
woonderful things in our dais; we have heard
more woonderful; we may conceive moſt
woonderful, and almoſt infinite. How then ſhal
we com to underſtand the greatnes and valu
of this reward? Surely no tong created, either
of man or Angel, can expreſſe the ſame: no
imagination conceive; no underſtanding com-
prehend it. Chriſt himſelf hath ſaid; *Nemo*
Apoc. 2. 20. *ſcit, niſi qui accipit. No man knoweth it, but he that*
enioieth it. And therfore he calleth it *Hidden*
manna, in the ſame place. Notwithſtanding, as
it is reported of a learned Geometrician, that
finding the length of Hercules foot, upon the
hil Olympus, drew out his whole bodie, by the
proportion of that one part: ſo we by ſom
thing ſet down in ſcripture, and by ſom other

circum-

circumstances agreeing therunto, may frame a conjecture of the matter, though it com far behind the thing it self.

4 I have shewed before how the scripture calleth it an heavenly, an everlasting, & a most blessed kingdom: wherby is signified that al must be kings that are admitted thither. To like effect it is called in other places, *A crown of glorie, a throne of maiestie, a paradise, or place of pleasure, a life everlasting.* Saint Iohn the Evangelist being in his banishment, by special privilege, made privie to som knowledge and feeling therof, as wel for his own comfort, as for ours, taketh in hand to describe it, by comparison of a citie: affirming that the whole citie was of pure gold, and with a great and high wal of the pretious stone, called Iaspis. This wal had also twelve foundations, made of twelve distinct pretious stones, which he there nameth: also twelve gates made of twelve rich stones, called Margarits; & everie gate hath an entire margarit. The streets of the citie were paved with gold, interlaid also with pearls & pretious stones. The light of the citie was the cleernes & shining of Christ himself, sitting in the middest therof: from whose seat proceeded a river of water, as cleer as cristal, to refresh the citie: and on both sides of the banks, there grew the tree of life, giving out continual and perpetual fruit: there was no night in that citie, nor any defiled thing entered there: but they which

Apo. 2. & 3. Mat. 16. Luc. 10.

Ap. 21. & 22. *The description of paradise.*

are

are within ſhal reign (ſaith he) for ever & ever.

5 By this deſcription of the moſt rich and pretious things that this world hath, S. Iohn would give us to underſtand the infinite valu, glorie, and majeſtie of this felicitie, prepared for us in heaven: though (as I have noted before) it being the princely inheritance of our Savior Chriſt, the kingdom of his father, the eternal habitation of the holie Trinitie prepared before al worlds, to ſet out the glorie, and expreſſe the power of him that hath no end or meaſure, either in power or glorie: we may very wel think with S. Paul, that neither toong can declare it, nor hart imagin it.

Heb. 1.
Mat. 13.

The creation of Angels.

6 When God ſhal take upon him to do a thing for the uttermoſt declaration (in a certain ſort) of his power, wiſdom, and majeſtie: imagin you, what a thing it wil be. It pleaſed him at a certain time, to make certain creatures to ſerve him in his preſence, and to be witneſſes of his glorie: and therupon with a word, created the Angels, both for number, and* perfection, ſo ſtrange, and woonderful, as maketh mans underſtanding aſtoniſhed to think of it. For as for their number they were almoſt infinite, paſſing the number of al the creatures of this inferior world, as divers learned men, and ſom ancient fathers do think: though Daniel (according to the faſhion of the ſcripture) do put a certain number for an uncertain, when he ſaith of Angels; *A thouſand thouſands*

B. *Great excellency of gifts may be aſcribed unto them: but not perfection.*

Dan. 1.

thousands did minister unto him (that is unto God) *& ten thousand times an hundred thousand, did stand about him to assist.* And for their perfection of nature, it is such (being as the scripture saith, spirits, and like burning fire) as they far surpas al inferior creatures, in natural knowledge, power, and the like. What an infinite majestie doth this argu in the creator? Psa.113.

7 After this when many of these Angels were fallen: it pleased God to create another creature, far inferior to this, for to * fil up the places of such as had fallen: and therupon created man of a peece of clay, as you know, appointing him to live a certain time in a place distant from heaven, created for this purpose, which is this world: a place of intertainment and trial for a time, which afterward is to be destroied again. But yet in creating of this transitorie world (which is but a cottage of his own eternal habitation) what power, what magnificence, what majestie hath he shewed? What heavens, & how woonderful hath he created? What infinite stars and other lights hath he devised? What elements hath he framed? And how marvelously hath he compact them togither? The seas tossing and tumbling without rest, and replenished with infinite sorts of fish: the rivers running incessantly thorough the earth like veins in the bodie, and yet never to be emptie nor overflow the same: the earth it self so furnished with al varietie of creatures, as

The creation of the world, to expresse the power of God.

B. *We may not wel restrein the purpose of God only to this: besides that, it may be dowted likewise, by what warrant that opinion doth stand.*

as the hundred part therof, is not imploied by man, but only remaineth to ſhew the ful hand, and ſtrong arm of the creator. And al this (as I ſaid) was done in an inſtant, with one word only: and that for the uſe of a ſmal time, in reſpect of the eternitie to com. What then ſhal we imagin that the habitation prepared for that eternitie ſhal be? If the cottage of his meaneſt ſervant (& that made only for a time, to bear off as it were a ſhower of rain) be ſo princely, ſo gorgeous, ſo magnificent, ſo ful of majeſtie, as we ſee this world is: what muſt we think that the kings pallace it ſelf is, appointed for al eternitie; for him and his frinds, to raign togither? We muſt needs think it to be as great, as the power and wiſdom of the maker could reach unto, to perform: and that is incomparable, and above al meaſure infinite.

Eſter. 1. The great king Aſſuerus, which raigned in Aſia over an hundred twentie and ſeven provinces, to diſcover his power and riches to his ſubjects, made a feaſt (as the ſcripture ſaith) in his citie of Suſa, to al princes, ſtates, and potentates, of his dominions, for an hundred and

Eſai. 25. fourſcore daies togither. Eſay the prophet ſaith, that our God, and Lord of hoſts, wil make a ſolemn banket to al his people upon the hil and mount of heaven, and that an harveſt banket of fat meats, and pure wines. And this

Luc. 12. banket ſhal be ſo ſolemn, as the verie Son of God himſelf cheef Lord of the feaſt, ſhal be

content

content to gird himſelf, and to ſerve in the ſame, as by his own words he promiſeth. What maner of banket then ſhal this be? How magnificent? How ful of majeſtie? Eſpecialie ſeeing it hath not only to endure a hundred and fourſcore dais (as that of Aſſuerus did) but more than a hundred and fourſcore millions of ages: not ſerved by men (as Aſſuerus feaſt was) but by Angels and the verie Son of God himſelf: not to open the power and riches of a hundred twentie and ſeven provinces, but of God himſelf, King of kings, and Lord of lords, whoſe power and riches are without end, and greater than al his creatures togither can conceive? How glorious a banket ſhal this be then? How triumphant a joy of this feſtival day? O miſerable and fooliſh children of men, that are born to ſo rare and ſingular a dignitie, and yet can not be brought to conſider, love, or eſteem of the ſame!

8 Other ſuch conſiderations there be to ſhew the greatneſſe of this felicitie: as that, if God hath given ſo many pleaſures and comfortable gifts in this life (as we ſee are in the world) being a place notwithſtanding of baniſhment, a place of ſinners, a vale of miſerie, and the time of repenting, weeping, and wailing: what wil he do in the life to com, to the juſt, to his frinds, in the time of joy, and mariage of his Son? This was a moſt forcible conſideration with good Saint Auguſtine, who in the ſecret

The pleaſures and commodities of this life.

Apoc. 19.

In ſoliloquijs animæ ad Deum.

speech of his soul with God, said thus; O Lord if thou for this vile bodie of ours, give us so great and innumerable benefits, from the firmament, from the air, from the earth, from the sea: by light, by darknes, by heat, by shadow: by dews, by showers, by winds, by rains: by birds, by fishes, by beasts, by trees: by multitude of herbs, & variety of plants, and by the ministery of al thy creatures. O sweet Lord what maner of things, how great, how good, and how innumerable are those which thou hast prepared in our heavenlie countrie, where we shal see thee face to face? If thou do so great things for us in our prison: what wilt thou give us in our pallace? If thou givest so many things in this world, to good & evil men togither: what hast thou laid up for onlie good men in the world to com? If thine enimies & frinds togither are so wel provided for in this life: what shal thy only frinds receive in the life to com? If there be so great solaces in these dais of tears: what
Apo. 19. joy shal there be in that day of mariage? If our jail contein so great matters: what shal our
Psal. 30. countrie and kingdom do? O my Lord and God, thou art a great God; *And great is the multitude of thy magnificence and sweetnes.* And as there is no end of thy greatnes, nor number of thy wisdom, nor measure of thy benignitie: so is there neither end, number, nor measure of thy rewards, towards them that love and fight for thee. Hitherto Saint Augustine.

9 Another

9 Another way to conjecture of this felicitie is, to consider the great promises which God maketh in the scriptures, to honor and glorifie man in the life to come; *Whosoever shal honor me* (saith God) *I wil glorifie him.* And the prophet David as it were complaineth joifully, that Gods frinds were so much honored by him. Which he might with much more cause have said, if he had lived in the new testament, and had heard that promise of Christ wherof I spake before, that his servants should sit down and banket, and that himself would serve and minister unto them in the kingdom of his father. What understanding can conceive, how great this honor shal be? But yet in som part it may be gessed, by that he saith, that they shal sit in judgement with him: and (as Saint Paul addeth) shal be judges not onlie of men, but also of Angels. It may also be conjectured by the exceeding great honor, which God at certain times hath done to his servants, even in this life. Wherin notwithstanding they are placed to be dispised, and not to be honored. What great honor was it that he did to Abraham in the sight of so many kings of the earth, as of Pharao, Abimelech, Melchisedech, and the like? What honor was that he did to Moises and Aaron in the face of Pharao and al his court, by the woonderful signes that they wrought? What excessive honor was that he did to holie Iosue, when in the sight of

How much God honoreth man.
1. Reg. 2.
Psal. 138.
Luc. 12.
Mat. 19.
Luc. 22.
1. Cor. 6.
Mat. 10.
Gen. 12. 14. 20.
Exod. 5. 6. 7. 8.
Iosu. 10.

al his armie, he staied the sun and moon in the midst of the firmament, at Iosue his appointment, obeing therin (as the scripture saith) to the voice of a man? What honor was that he
Esai. 38. did to Esay in the sight of king Ezechias, when he made the sun to go bak ten degrees in the heavens? What honor was that he did to
3.Re.17. Helias in the sight of wicked Achab, when he yeelded the heavens into his hands, and permitted him to say, that neither rain, nor dew should fal upon the ground (for certein yeers) but by the words of his mouth only? What
4.Reg.5. honor was that he did to Elizeus in the sight of Naaman the noble Syrian, whom he cured only by his word from the leprosie: and his
4.Re.13. bones after his death, raised (by onlie touching) the dead to life? Finalie (not to alledge mo examples heerin) what singular honor was that, he gave to al the Apostles of his Son, that
Acts. 5. as many as ever they laid hands on, were heaActs.19. led from al infirmities, as Saint Luke saith? Nay (which is yet more) the verie girdles and napkins of Saint Paul did the same effect; and yet more than that also, as many as came
Act. 5. within the onlie shadow of Saint Peter were healed from their diseases. Is not this marveilous honor, even in this life? Was there ever monarch, prince, or potentate of the world, which could vaunt of such points of honor? And if Christ did this, even in this world to his
Iohn. 18. servants, wherof notwithstanding he saith his king-

kingdom was not : what honor ſhal we think he hath reſerved for the world to com, where his kingdom ſhal be, and where al his ſervants ſhal be crowned as kings with him ? 2.Tim.4. Apoc.4.

10 Another declaration yet of this matter is laid down by Divines for opening of the greatnes of this beatitude in heaven : and that is, the conſideration of three places, wherto man by his creation is appointed. The firſt is his mothers womb, the ſecond this preſent world, the third is *Cœlum Empireum*, which is, the place of bliſſe in the life to com. Now in theſe three places, we * muſt hold the proportion (by al reaſon) which we ſee ſenſiblie to be obſerved between the firſt two. So that look in what proportion the ſecond doth differ from the firſt : in like meaſure muſt the third differ from the ſecond, or rather much more : ſeeing that the whole earth put togither, is by al Philoſophie, but as a prik or ſmal point in reſpect of the marveilous greatnes of the heavens. By this proportion then we muſt ſay, that as far as the whole world doth paſſe the womb of one private woman : ſo much in al beautie, delites, and majeſtie doth the place of bliſſe paſſe al this whole world. And as much as a man living in the world doth paſſe a child in his mothers bellie, in ſtrength of bodie, beautie, wit, underſtanding, learning, and knowledge : ſo much and far more, doth a Saint in heaven paſſe men of this world, in al theſe things, and manie mo beſides.

The three places wherto a man is appointed.

B.
* It is rather a conjecture, thā grounded upon any ſufficient warrant, to ſet down ſo juſt a proportion heerin.

beſides. And as much horror as a man would have, to turn into his mothers womb again: ſo much would a glorified ſoul have, to return into this world again. The nine months alſo of life in the mothers womb, are not ſo little in reſpect of mans life in the world, as is the longeſt life upon earth, in reſpect of the eternal in heaven. Nor the blindnes, ignorance, & other miſeries of the child in his mothers womb, are any way comparable to the blindnes, ignorance, and other miſeries of this life, in reſpect of the light, cleer knowledge, and other felicities of the life to com. So that by this alſo, ſom conjecture may be made of the matter which we have in hand.

Two parts of felicitie in heaven.

11 But yet to conſider the thing more in particular, it is to be noted, that this glorie of heaven ſhal have two parts: the one belonging to the ſoul; the other belonging to the bodie. That which belongeth to the ſoul, conſiſteth in the viſion of God, as ſhal be ſhewed after: that which belongeth to the bodie, conſiſteth in the change and glorification of our fleſh, after the general reſurrection, that is, wherby this corruptible bodie of ours, ſhal put on incorruption (as Saint Paul ſaith) and of mortal, becom immortal. Al this fleſh (I ſay) of ours, that now is ſo comberſom, and greeveth the mind; that now is ſo infeſted with ſo many inconveniences; ſubject to ſo many mutations; vexed with ſo many diſeaſes; defiled with ſo many

That which concerneth the bodie.

1. Cor. 15.

Sap. 9.
Eph. 4.

many corruptions; repleniſhed with ſo infinite miſeries and calamities, ſhal then be made glorious, and moſt perfect to endure for ever, without mutation, and to raign with the ſoul, world without end. For it ſhal be delivered from this lumpiſh heavines, wherwith it is peſtered in this life: from al diſeaſes likewiſe and pains of this life, and from al trobles and incombrances belonging to the ſame, as ſin, eating, drinking, ſleeping, and ſuch like. And it ſhal be ſet in a moſt floriſhing eſtate of health, never deceivable again. So floriſhing, that our Savior Chriſt ſaith; that *At that daie ſhal the iuſt ſhine as the ſun in the kingdom of their father.* A marvelous ſaieng of Chriſt, and in humane ſenſe almoſt incredible, that our putrified bodies ſhould ſhine and becom as cleer as the ſun. Wheras in the contrarie part, the bodies of the damned ſhal be as blak and uglie, as filth it ſelf. So likewiſe al the ſenſes togither, finding then their proper objects, in much more excellencie than ever they could in this world (as ſhal be ſhewed after) even everie part, ſenſe, member, and joint, ſhal be repleniſhed with ſingular comfort, as the ſame ſhal be tormented in the damned. I wil heer alledge Anſelmus his words; for that they expreſſe lively this matter. Al the glorified bodie (ſaith he) ſhal be filled with abundance of al kind of pleaſure, the eies, the eares, the noſe, the mouth, the hands, the throte, the lungs, the hart, the ſtomak, the bak,

Mat. 15.

Cap. 57.

the bones, the marrow, the entrals, themselves, and everie part therof shal be replenished with such unspeakable sweetnes and pleasure, that truly it may be said, that *The whole man is made to drink of the river of Gods divine pleasures, and made dronken with the abundance of Gods house.* Psal.35. Besides al which, it hath perpetuitie, wherby it is made sure now, never to die, or alter from his felicitie, according to the saieng of scripture, that *The iust shal live for ever.* Sap.5. Which is one of the cheefest prerogatives of a glorified bodie; for that by this, al care and fear is taken away, al danger of hurt and noiance remooved from us.

That which concerneth the soul.

12 But now to com to that point of this felicitie, which pertaineth to the soul, as the principal part, it is to be understood, that albeit there be many things that do concur in this felicitie, for the accomplishment and perfection of happines: yet the fountain of al is but one only thing, called by divines; *Visio dei beatifica:* The sight of God that maketh us happie? *Hæc sola est summum bonum nostrum,* saith Saint Augustine: This only sight of God, is our happinesse. *Aug.1.de Tri.ca.13.* Which Christ also affirmeth, when he saith to his father; *This is life everlasting, that men know thee tru God, and Iesus Christ whom thou hast sent.* Iohn.17. Saint Paul also putteth our felicitie, *In seeing God face to face.* 1.Cor.13. And S. Iohn, *In seeing God, as he is.* And the reason of this is, for that al the pleasures and contentations in

the

the world being only ſparkles and parcels ſent out from God : they are al contained much more perfectly and excellently in God himſelf, than they are in their own natures created : as alſo al the perfections of his creatures are more fully in him , than in themſelves. Wherof it foloweth, that whoſoever is admitted to the viſion and preſence of God, he hath al the goodnes and perfection of creatures in the world united togither, and preſented unto him at once. So that whatſoever deliteth either bodie or ſoul , there he enjoieth it wholy knit up togither as it were in one bundle , and with the preſence therof, is raviſhed in al parts, both of mind and bodie : as he cannot imagin, think, or wiſh for any joy whatſoever, but there he findeth it in his perfection: there he findeth al knowledge, al wiſdom, al beautie, al riches, al nobilitie, al goodnes, al delite, and whatſoever beſide either deſerveth love and admiration , or worketh pleaſure or contentation. Al the powers of the mind ſhal be filled with this ſight, preſence, & fruition of God: al the ſenſes of our bodie ſhal be ſatiſfied : God ſhal be the univerſal felicitie of al his ſaints, containing in himſelf al particular felicities , without end, number, or meaſure. He ſhal be a glaſſe, to our eies ; muſik, to our ears ; honie, to our mouths; moſt ſweet and pleaſant balm, to our ſmel ; he ſhal be light, to our underſtanding ; contentation , to our wil ; continuation of eternitie to

our

our memorie. In him shal we enjoy al the varietie of times, that delite us heer; al the beutie of creatures that allure us heer; al the plesures and joies that content us heer. In this vision of God (saith one Doctor) we shal know; we shal love; we shal rejoice; we shal praise. We shal know the verie secrets and judgements of God, which are a depth without bottom. Also the causes, natures, beginnings, offsprings, and ends of al creatures. We shal love incomparablie, both God (for the infinite causes of love that we see in him) and our companions as much as our selves, for that we see them as much loved of God as our selves: and that also for the same, for which we are loved. Wherof insueth, that our joy shal be without measure: both for that we shal have a particular joy for everie thing we love in God (which are infinite) and also for that, we shal rejoice at the felicitie of everie one of our companions, as much as at our own, & by that means we shal have so many distinct felicities, as we shal have distinct companions in our felicitie: which being without number, it is no marvel though Christ said; *Go into the joy of the Lord.* And not, let the Lords joy enter into thee: for that no one hart created can receive the fulnes and greatnes of this joy. Heerof it foloweth lastly, that we shal praise God without end or wearines, with al our hart; with al our strength; with al our powers; with al our parts: according

Hug. lib. 4. de anima, cap. 15.

Knowledge.

Psal. 35.

Love.

The greatnes of joy in heaven.

Mat. 25.

ding

ding as the ſcripture ſaith; *Happie are they that liue in thy houſe (O Lord) for they ſhal praiſe thee eternally without end.* Pſal. 83.

13 Of this moſt bleſſed viſion of God, the holie father Saint Auſten writeth thus; *Happie are the clean of hart: for they ſhal ſee God* (ſaith our Savior) then is there a viſion of God (deer brethren) which maketh us happie: a viſion (I ſay) which neither eie hath ſeen in this world, nor eare hath heard, nor hart conceived. A viſion, that paſſeth al the beautie of earthly things, of gold, of ſilver, of woods, of fields, of ſea, of air, of ſun, of moon, of ſtars, of Angels: for that al theſe things have their beutie from thence; *We ſhal ſee him face to face* (ſaith the Apoſtle) *And we ſhal know him, as we are known.* We ſhal know the power of the Father: we ſhal know the wiſdom of the Son, we ſhal know the goodnes of the holie Ghoſt: we ſhal know the indiviſible nature of the moſt bleſſed Trinitie. And this ſeeing of the face of God, is the joy of angels, & al ſaints in heaven. This is the reward of life everlaſting; this is the glorie of bleſſed ſpirits; their everlaſting pleaſure; their crown of honor; their game of felicitie; their rich reſt; their beautiful place; their inward and outward joy; their divine paradiſe; their heavenly Ieruſalem; their felicitie of life; their fulnes of bliſſe; their eternal joy; their peace of God, that paſſeth al underſtanding. This ſight of God, is the ful beatitude, the total glorification

Tra. 4. in ep. Ioh. Mat. 5. 1. Cor. 3. *Aug. c. 36. ſoliloq.* 1. Cor. 13. Pſal. 4.

tion of man, to see him (I say) that made both heaven and earth, to see him that made thee, that redeemed thee, that glorified thee. For in seeing him, thou shal possesse him; in possessing him, thou shalt love him; in loving him, thou shalt praise him. For he is the inheritance of his people; he is the possession of their felicitie; he is the reward of their expectation.

Gen. 15. *I wil be thy great reward* (saith he) to Abraham. O Lord, thou art great, and therfore no marvel if thou be a great reward. The sight and fruition of thee therfore is al our hire, al our reward, al our joy and felicitie, that we expect: seeing thou hast said, that *This is life everlasting, to see and know thee our tru God, and Iesus Christ whom thou hast sent.*

Iohn. 17.

14 Having now declared the two general parts of heavenly felicitie, the one appertaining to our soul, the other to our bodie: it is not hard to esteem, what excesse of joy, both of them joined togither shal work, at that happie day of our glorification. O joy above al joies, passing al joy, and without which there is no joy, when shal I enter into thee (saith Saint Austen) when shal I enjoy thee to see my GOD that dwelleth in thee? O everlasting kingdom; O kingdom of al eternities; O light without end; O peace of God that passeth al understanding, in which the souls of saints do rest with thee; *And everlasting ioy is upon their heads, they possesse ioy and exultation: and*

Ca. 35. soliloquiorum.

Phil. 4.

Esai. 35.
Esai. 51.

al

al pain and ſorrow is fled from them. O how glorious a kingdom is thine (O Lord) wherin al ſaints do raign with thee; *Adorned with light, as with apparel*; *and having crowns of pretious ſtones on their heads ?* O kingdom of everlaſting bliſſe, where thou, O Lord, the hope of al ſaints art, and the diadem of their perpetual glorie, rejoiſing them on everie ſide, with thy bleſſed ſight. In this kingdom of thine, there is infinite joy, and mirth without ſadnes; health, without ſorrow; life, without labor; light, without darknes; felicitie without abatemēt; al goodnes, without any evil. Where youth floriſheth that never waxeth old : life, that knoweth no end : beautie that never fadeth : love, that never cooleth : health, that never diminiſheth : joy, that never ceaſeth. Where ſorrow is never felt; complaint, is never heard; matter of ſadnes, is never ſeen; nor evil ſucceſſe is over feared. For that they poſſeſſe thee (O Lord) which art the perfection of their felicitie. Pſa. 103. Pſal. 20.

15 If we would enter into theſe conſiderations, as this holie man, and other his like did : no dowt but we ſhould more be inflamed with the love of this felicitie, prepared for us, than we are : and conſequently ſhould ſtrive more to gain it than we do. And to the end thou maiſt conceive ſom more feeling in the matter (gentle reader) conſider a little with me, what a joiful day ſhal that be at thy houſe, when *A comfortable conſideration.*

when having lived in the fear of God, and atchived in his ſervice the end of thy peregrination, thou ſhalt com (by the means of death) to paſſe from miſerie and labor to immortalitie: and in that paſſage (when other men begin to fear) thou ſhalt lift up thy head in hope, according as Chriſt promiſeth, for that the time of thy ſalvation commeth on. Tel me, what a day ſhal that be, when thy ſoul, ſtepping foorth of priſon, and conducted to the tabernacle of heaven, ſhal be received there, with the honorable companies and troups of that place? With al thoſe bleſſed ſpirits mentioned in ſcripture, as principalities, powers, vertues, dominations, thrones, Angels Archangels, Cherubins, and Seraphins: alſo with the holie Apoſtles and diſciples of Chriſt, Patriarchs, Prophets, Martyrs, Innocents, Confeſſors, and Saints of God? Al which ſhal triumph now at thy coronation and glorification. What joy wil thy ſoul receive in that day, when ſhe ſhal be preſented, in the preſence of al thoſe ſtates, before the ſeat and majeſtie of the bleſſed Trinitie, with * recital and declaration of al thy good works, and travels ſuffered for the love and ſervice of God? When there ſhal be laid down in that honorable conſiſtorie, al thy vertuous deeds, al thy labors that thou haſt taken in thy calling; al thy alms; al thy praiers; al thy faſting; al thy innocencie of life; al thy patience in injuries; al thy

Luc. 21.

Eph. 1.
Coloſ. 1.
1. Thc. 1.
Eſai. 6.

Luc. 15.

B.

*This muſt needs be warily taken: otherwiſe, with the comfort that is ſought therby, there may be danger of error alſo.

thy conſtancie in adverſities; al thy temperance in meats; al the vertues of thy whole life? When al (I ſay) ſhalbe recounted there, al commended, al rewarded: ſhalt thou not ſee now the valure and profit of vertuous life? Shalt thou not confeſſe, that gainful and honorable is the ſervice of God? Shalt thou not now be glad, and bleſſe the hour, wherin firſt thou reſolveſt thy ſelf to leave the ſervice of the world, to ſerve God? Shalt thou not think thy ſelf beholding to him or hir, that perſuaded thee unto it? Yes verily.

16 But yet (more than this) when as being ſo neer thy paſſage heer, thou ſhalt conſider into what a port and haven of ſecuritie, thou art com, and ſhalt look bak upon the dangers which thou haſt paſſed, and wherin other men are yet in hazard: thy cauſe of joy ſhal greatly be increaſed. For thou ſhalt ſee evidently how infinit times thou were to periſh in that journie, if God had not held his ſpecial hand over thee. Thou ſhalt ſee the dangers wherin other men are; the death & damnation wherinto many of thy frinds and acquaintance have fallen; the eternal pains of hel incurred by many, that uſed to laugh, and be merie with thee in the world. Al which ſhal augment the felicitie of this thy bleſſed eſtate. And now for thy ſelf, thou maiſt be ſecure, thou art out of al danger for ever and ever. There is no more need now of fear, of watch, of labor, or of care. *The ioy of ſecuritie.* Ioſ.21.22.

Thou

Thou maiſt lay down al armor now, better
Gen. 3. than the children of Iſrael might have done,
Sap. 17. when they had gotten the land of promiſe?
For there is no more enimy to aſſail thee; there
is no more wilie ſerpent to beguile thee : al is
peace; al is reſt; al is joy; al is ſecuritie. Good
1.Cor.9. Saint Paul hath no more need now to labor in
the miniſterie of the word, neither yet to faſt,
Ierom ep.22. ad Euſt. to watch, or to puniſh his bodie : Good old Ie-
rom, may now ceaſe to afflict himſelf both
Apo. 19. night and day, for the conquering of his ſpiri-
tual enimie. Thy only exerciſe muſt be now to
rejoice, to triumph, to ſing *Halleluias* to the
lamb, which hath brought thee to this felici-
tie, and wil keep thee in the ſame, world with-
Mat. 2. out end. What a comfort wil it be to ſee that
lamb ſitting on his ſeat of ſtate? If the wiſe
men of the eaſt, came ſo far off, and ſo rejoiced
to ſee him in the manger : what wil it be
to ſee him ſitting in his glorie? If Saint Iohn
Luc. 2. Baptiſt did leap at his preſence in his mothers
belly: what ſhal his preſence do in this his roial
and eternal kingdom? It paſſeth al other glo-
Serm.37. de ſanctis. rie that ſaints have in heaven (ſaith Saint Au-
ſten) to be admitted to the ineſtimable ſight
of Chriſt his face, and to receive the beams of
glorie, from the brightnes of his majeſtie. And
if we were to ſuffer torments every day, yea to
tolerate the verie pains of hel for a time, ther-
by to gain the ſight of Chriſt, and to be joined
in glorie to the number of his ſaints : it were
nothing

nothing in reſpect of the reward. O that we made ſuch account of this matter, as this holy and learned man did: we would not live as we do, nor leeſe the ſame for ſuch trifles as moſt men do.

17 But to go forward yet further in this conſideration: imagin beſides al this, what a joy it ſhal be unto thy ſoul at that day, to meet with al hir godly frinds in heaven, with * father, with mother, with brothers, with ſiſters: with wife, with huſband, with maiſter, with ſchollers: with neighbors, with familiars, with kindred, with acquaintance: the welcoms, the mirth, the ſweet imbracements that ſhal be there, the joy wherof (as [a] noteth wel Saint Cyprian) ſhal be unſpeakable. Ad to this, the daily feaſting, and ineſtimable triumph, which ſhal be there, at the arrival of new brethren and ſiſters comming thither from time to time, with the ſpoils of their enimies, conquered and vanquiſhed in this world. O what a comfortable ſight wil it be to ſee thoſe ſeats of Angels fallen, filled up again with men and women from day to day! To ſee the crowns of glorie ſet upon their heads, and that in varietie, according to the varietie of their conqueſts. One [b] for martyrdom or confeſſion, againſt the perſecutor: another for chaſtitie, againſt the fleſh: an-

Meeting with our frinds in heaven.

B. * There be divers of this mind: but ſeeing that the knowledge of father, & mother, & ſuch like is earthlie knowlege; & al earthlie knowledge ſhal then be aboliſhed: I ſee not how it may be warranted that we ſhal then have remembrance

or knowledge of any ſuch; ſaving only as they are members of one bodie, and not as our father, kinſman, or frind. [a] *Cyp. lib. de mortalitate.* [b] 2. Tim. 4. Apoc. 2. 3. 4.

other for povertie or humilitie, against the world: another for many conquests togither, against the divel. There the glorious companie of Apostles (saith holy Cyprian) there the number of rejoising prophets, there the innumerable multitude of martyrs shal receive the crowns of their deaths and sufferings. There triumphing virgins, which have overcom concupiscence with the strength of continencie: there, the good almers, which have liberaly fed the poor, and (keeping Gods commandements) have transferred their earthly riches to the store-house of heaven, shal receive their du and peculiar reward. O how shal vertu shew hir self at this day? How shal good deeds content their doers? And among al other joies and contentations, this shal not be the least, to see the poor souls that com thither on the sudden from the miseries of this life, how they (I say) shal remain astonied, and as it were, beside themselves, at the sudden mutation, and excessive honor done unto them. If a poor man, that were out of his way, wandering alone upon the mountains in the midst of a dark and tempestuous night, far from companie, destitute of money, beaten with rain, terrified with thunder, stif with cold, wearied out with labor, almost famished with hunger and thirst, and neer brought to despair with multitude of miseries, should upon the sudden, in the twinkling of an eie, be placed in a goodly large

Lib. de mortalitate.

A comparison.

large and rich pallace, furniſhed with al kind of cleer lights, warm fire, ſweet ſmels, daintie meats, ſoft beds, pleaſant muſik, fine apparel, and honorable companie: al prepared for him, and attending his comming, to ſerve him, to honor him, and to annoint and crown him a king for ever: what would this poor man do? How would he look? What could he ſay? Surely I think he could ſay nothing, but rather would weepe in ſilence for joy, his hart being not able to contain the ſudden and exceeding greatnes therof.

18 Wel then, ſo ſhal it be, and much more with theſe twiſe happie ſouls, that com to heaven. For never was there cold ſhadow ſo pleaſant in a hot burning ſunnie day; nor the welſpring to the poor traveller in his greateſt thirſt of the ſommer; nor the repoſe of an eaſie bed to the wearied ſervant after his labor at night: as ſhal be this reſt of heaven to an afflicted ſoul which commeth thither. O that we could conceive this, that we could imprint this in our harts (deer brother) would we folow vanities as we do? Would we neglect this matter as we do? Surely our coldnes in ſeeking after theſe joies doth proceed of the ſmal opinion we do conceive of them. For if we made ſuch account and eſtimate of this jewel, as other merchants before us (more skilful, and wiſer than our ſelves) have done: we would bid for it as they did, or at leaſtwiſe

The great account that ſaints made of heaven.

would not let it passe so negligently, which they sought after so carefully. The Apostle saith of Christ himself; *Proposito sibi gaudio sustinuit crucem: He laieng before his eies the ioies of heaven, susteined the crosse.* A great estimation of the matter, which he would buy at so deer a rate. But what counsel giveth he to other men about the same? Surely none other, but to *Go and sel al that ever they have, to purchase this treasure.* Saint Paul of himself, what saith he? Verelie, that *He esteemed al the world as dung:* in respect of the purchasing of this jewel. Saint Pauls scholer Ignatius, what biddeth he? Hear his own words. Fire, galows, beasts, breaking of my bones, quartering of my members, crushing of my bodie, al the torments of the devil togither, let them com upon me, so I may enjoy this treasure of heaven. Saint Austen that learned bishop, what offereth he? You have now heard before, that he would be content to suffer torments every day, yea the verie torments of hel it self to gain this joy? Good Lord, how far did these holie saints differ from us? How contrarie were their judgements to ours in these matters? Who wil now marvel of the wisdom of the world, judged follie by God, and of the wisdom of God, judged follie by the world? *Oh children of men* (saith the prophet) *why do ye love vanitie, and seek after a lie?* Why do you imbrace straw, & contemn gold? Straw (I say) and most vile chaf, and such as finaly

Heb. 12.

Mat. 13.

Phil. 3.

Ierom in catalogo.

Ser. 31. de sanctis.

1. Cor. 1. 2. and 3.

Psal. 4.

finaly wil ſet your own houſe on fire, and be your ruin and eternal perdition?

19 But now to draw towards an end in this matter (though there be no end in the thing it ſelf) let the Chriſtian conſider wherto he is born, and wherof he is in poſſibilitie, if he wil. He is born heir apparant to the kingdom of heaven, a kingdom without end, a kingdom without meaſure, a kingdom of bliſſe, the kingdom of God himſelf: he is born to be joint heir with Ieſus Chriſt the Son of God, to raign with him: to triumph with him: to ſit in judgement of majeſtie with him: to judge the verie Angels of heaven with him. What more glorie can be thought upon, except it were to becom God himſelf? Al the joies, al the riches, al the glorie, that heaven conteineth ſhal be powred out upon him. And to make this honor yet more, the glorious lamb that ſitteth on the throne of majeſtie, with his eies like fire, his feet like burning copper, and al his face more ſhining than precious ſtone: from whoſe ſeat there proceedeth thunder and lightning without end: and at whoſe feet the four & twentie elders lay down their crowns: this lamb (I ſay) ſhal riſe and honor him with his own ſervice. Who wil not eſteem of this roial inheritance? Eſpecialy ſeeing that now we have ſo good opportunity to the obteining therof, by the benefit of our redemption, and grace purchaſed to us therin.

Wherto a Chriſtian is born by baptiſm.

Gal. 3. & 4.
Eph. 1. & 5.
Coloſ. 3.
Titus. 3.
Rom. 8.
Iaco. 2.
Heb. 19.
1. Pe. 1. 3.
2. Pet. 3.
Apo. 1.
Mat. 19.
Luc. 22.
1. Cor. 6.
Ap. 1. & 4.
Luc. 12.

20 Tel me now (gentle reader) why wilt thou not accept of this his offer? Why wilt thou not account of this his kingdom? Why wilt thou not buy this glorie of him for so little a labor as he requireth; *Suadeo tibi emere a me aurum ignitum, probatum, ut locuples fias* (saith Christ) *I counsel thee to buy pure & tried gold of me, to the end thou maist be rich*. Why wilt thou not folow this counsel (deer brother) especialy of a merchant that meaneth not to deceive thee? Nothing greeveth this our Savior more, than that men wil seek with such pains to buy straw in Egypt, wheras he would sel them fine gold at a lower price: and that they wil purchase puddle water, with more labor, than he would require for ten times as much price, liquor out of the verie fountain it self. There is not the wickedst man in the world; but taketh more travel in gaining of hel (as after shal be shewed) than the most painful servant of God in obteining of heaven.

Apo. 3.

Exod. 5.

Iere. 2.
Apo. 21.

The vanitie of worldly men.

21 Folow thou not their follie then (deer brother) for thou shalt see them suffer greevously for it one day, when thy hart shal be ful glad thou hast no part among them. Let them go now and bestow their time in vanitie, in pleasures, in delites of the world. Let them build pallaces, purchase dignities, ad peeces and patches of ground togither: let them hunt after honors, and build castels in the aire: the day wil com (if thou beleeve Christ himself

wherin

wherin thou ſhalt have ſmal cauſe to envie their felicitie. If they talk baſely of the glorie and riches of ſaints in heaven, not eſteeming them indeed, in reſpect of their own, or contemning them, for that carnal pleſures are not rekoned therin: make little account of their words, for that *The ſenſual man underſtandeth not the things which are of God.* If horſes were promiſed by their maiſters a good banket, they could imagin nothing elſe but provender and water, to be their beſt cheer, for that they have no knowledge of daintier diſhes: ſo theſe men accuſtomed to the puddle of their fleſhlie pleaſures, can mount with their mind no higher than the ſame. But I have ſhewed thee before (gentle reader) ſome wais and conſiderations, to conceive greater matters, albeit as I have advertiſed thee often, we muſt confeſſe ſtil, with Saint Paul, that no humane hart can conceive the leaſt part therof: for which cauſe, alſo it is not unlike, that Saint Paul himſelf was forbidden to utter the things which he had ſeen and heard, in his miraculous aſſumption unto the third heaven.

Luc. 6. Luc. 12. Mat. 26. 1. Cor. 2. Ep. Iud. *A ſimilitude.* 1. Cor. 2. 2. Cor. 12.

22 To conclude then, this game & gole is ſet up for them that wil run, as Saint Paul noteth; and no man is crowned in this glorie, but ſuch only as wil fight, as the ſame Apoſtle teacheth. *It is not everie one that ſaith to Chriſt, Lord, Lord, that ſhal enter into the kingdom of heaven: but they only which do the wil of Chriſt his*

1. Cor. 6. Phil. 3. 2. Ti. 2. 1. Titus. 6. Heb. 12. Mat. 7. 19. 25.

father in heaven. Though this kingdom of Christ be set out to al: yet every man shal not com to raign with Christ; but such onlie, as shal be content to suffer with Christ. Thou art therfore to sit down, and consider according to thy Saviors counsel, what thou wilt do, whether thou have so much spiritual money, as is sufficient to build this tower, and make this war or no: that is, whether thou have so much good wil and holie manhood in thee, as to bestow the pains of suffering with Christ (if it be rather to be called pains than pleasure) that so thou maist raign with him in his kingdom. This is the question, this is the verie whole issu of the matter, and hitherto hath appertained whatsoever hath been spoken in this book before, either of thy particular end, or of the majestie, bountie, and justice of God; and of the account he wil demand of thee; also of the punishment or reward laid up for thee. Al this (I say) was meant by me to this only end, that thou measuring the one part, and the other) shouldest finaly resolve what thou wouldest do, and not to passe over thy time in careles negligence, as many do, never spieng their own error, until it be too late to amend it.

Rom. 8. Mat. 11. Mat. 7. and 19. Iohn. 14. Luc. 14.

23 For the love of God then (deer brother) and for the love thou beares to thine own soul, shake off this dangerous securitie, which flesh and blood is woont to lul men in: and make som earnest resolution, for looking to thy

thy ſoul for the life to com. Remember often that woorthy ſentence; *Hoc momentum, unde pendet æternitas.* This life is a moment of time, wherof al eternitie of life or death, to com, dependeth. If it be a moment, and a moment of ſo great importance: how is it paſſed over by worldly men, with ſo litle care as it is? *A ſaieng to be remembred.*

24 I might have alledged heer infinite other reaſons and conſiderations to move men unto this reſolution, wherof I have talked: and ſurely no meaſure of volume were ſufficient to contein ſo much as might be ſaid in this matter. For that al the creatures under heaven, yea and in heaven it ſelf, as alſo in hel: al (I ſay) from the firſt to the laſt, are arguments and perſuaſions unto this point: al are books and ſermons, al do preach and crie (ſom by their puniſhment; ſom by their glorie; ſom by their beutie; and al by their creation) that we ought without delay, to make this reſolution: and that al is vanitie; al is folly; al is iniquitie; al is miſerie, beſide the only ſervice of our maker and redeemer. But yet notwithſtanding (as I have ſaid) I thought good only to chooſe out theſe few conſiderations before laid down, as cheef and principal among the reſt, to work in any tru Chriſtian hart. And if theſe cannot enter with thee (good reader) little hope is there that any other would doo thee good. Wherfore heer I end this firſt part, reſerving a few things to be ſaid in the ſecond, for remooving

ving of som impediments, which our spiritual adversarie is woont to cast against this good work, as against the first step of our salvation. Our Lord God and Savior Iesus Christ, which was content to pay his own bloud for the purchasing of this notable inheritance unto us, give us his holie grace, to esteem of it as the great weight of the matter requireth, and not by negligence to leese our portions therin.

The end of the first part.

THE SECOND PART OF THIS BOOKE.

CHAP. I.

Of impediments that let men from this resolution: and first, of the difficultie or hardnes, which seemeth to manie to be in vertuous life.



NOtwithstanding al the reasons and considerations before set down, for inducing men to this necessarie resolution of serving God: there want not manie Christians abroad in the world, whose harts either intangled with the pleasures of this life, or given over by God to a reprobate sense, do yeeld no whit at al to this batterie, that hath been made, but shewing themselves more hard than adamant, do not only resist and contemn, but also do seek excuses for their sloth and wickednes, and do alledge reasons to their own perdition. Reasons I cal them, according to the common phrase, though indeed there be no one thing more against reason, than that a man should becom enimie to his own soul,

Ep. Iud.
Rom. 1.

Pro. 18. and 20.
Psa. 140.

Tob. 12. Pro. 29. ſoul, as the ſcripture affirmeth obſtinate ſinners to be. But yet (as I ſay) they have their excuſes: and the firſt and principal of al is, that vertuous life is painful and hard, and therfore they cannot indure to follow the ſame: eſpecialy ſuch as have been brought up delicately, & never were acquainted with ſuch aſperitie, as (they ſay) we require at their hands. And this is a great, large, and univerſal impediment, which ſtaieth infinite men from imbraſing the means of their converſion, for which cauſe it is fully to be anſwered in this place.

2 Firſt then ſuppoſing that the way of vertu were ſo hard indeed, as the enimie maketh it ſeem: yet might I wel ſay with Saint Iohn Chryſoſtom, that ſeeing the reward is ſo great, and infinite, as now we have declared: no labor ſhould ſeem great for obteining of the ſame. Again, I might ſay with holie S. Auſten; That ſeeing we take daily ſo great pain in this world, for avoiding of ſinal inconveniences, as of ſiknes, impriſonments, loſſe of good, and the like: what pains ſhould we refuſe for avoiding the eternitie of hel fire ſet down before? The firſt of theſe conſiderations Saint Paul uſed, when he ſaid; *The ſufferings of this life are not woorthy of the glorie which ſhal be revealed in the next.* The ſecond Saint Peter uſed, when he ſaid; *Seeing the heavens muſt be diſſolved, and Chriſt com to iudgement to reſtore to everie man according to his works: what maner of men ought*

Lib. de compunct. cordis.

Hom. 16. ex So.

Rom. 8.

2. Pet. 2.

ought we to be, in holie conversation? As who would say: No labor, no pains, no travel ought to seem hard or great unto us, to the end we might avoid the terror of that day. Saint Austen asketh this question: what we think the rich glutton in hel would do, if he were now in this life again? Would he take pains or no? Would he not bestir himself, rather than turn into that place of torment again? I might ad to this, the infinite pains that Christ took for us; the infinite benefits he hath bestowed upon us; the infinite sins we have committed against him; the infinite examples of saints, that have troden his path before us: in respect of al which, we ought to make no bones at so little pains and labor, if it were tru that Gods service were so travelsom as many do esteem it. Luc. 16.

3 But now in verie deed the matter is nothing so, and this is but a subtil deceit of the enimie for our discouragement. The testimony of Christ himself is cleer in this point; *Iugum meum suave est, & onus meum leve: My yoke is sweet, and my burden light.* And the deerly beloved disciple Saint Iohn, who had best cause to know his maisters secret heerin, saith plainly; *Mandata eius gravia non sunt: His commandements are not greevous.* What is the cause then, why so many men do conceive such a difficulty in this matter? Surely, one cause is (beside the subtiltie of the devil, which is the cheefest) for

The way of vertu is not hard. Mat. 12.

1. Ioh. 5.

The cause of pretended difficultie.

for that men feel the diſeaſe of concupiſcence in their bodies, but do not conſider the ſtrength of the medecine given us againſt the ſame. They cry with Saint Paul, that *They find a law in their members repugning to the law of their mind* (which is the rebellion of concupiſcence left in our fleſh by original ſin:) but they confeſſe not, or conſider not with the ſame Saint Paul; *That the grace of God, by Ieſus Chriſt, ſhal deliver them from the ſame*. They remember not the comfortable ſaieng of Chriſt to Saint Paul, in his greateſt temptations; *Sufficit tibi gratia mea: My grace is ſufficient to ſtrengthen thee againſt them al.* Theſe men do as Helizeus his diſciple did, who caſting his eies only upon his enimies, that is, upon the huge armie of the Sirians ready to aſſault him, thought himſelf loſt, and unpoſſible to ſtand in their ſight, until by the praiers of the holie prophet, he was permitted from God, to ſee the Angels that ſtood there preſent to fight on his ſide, and then he wel perceived that his part was the ſtronger.

Ibidem.

2.Cor.12.

4.Reg.6.

The force of grace, for the easing of vertuous life.

4 So theſe men, beholding only our miſeries and infirmities of nature, wherby daily tentations do riſe againſt us: do account the battel painful, and the victorie unpoſſible, having not taſted indeed, nor ever prooved (through their own neglicence) the manifold helps of grace, and ſpiritual ſuccors, which God alwais ſendeth to them, who are content (for his ſake) to take this conflict in hand. Saint Paul had wel

taſted

tasted that aid, which having rekoned up al the hardest matters that could be, addeth; *Sed in his omnibus superamus propter eum qui dilexit nos: But we overcom in al these combats, by his assistance that loveth us.* And then falleth he to that woonderful protestation: that neither death, nor life, nor Angels, nor the like, should separate him: and al this upon the confidence of spiritual aid from Christ, wherby he sticketh not to avouch; *That he could do al things.* David also had prooved the force of his assistance, who said; *I did run the way of thy commandements, when thou didst inlarge my hart.* This inlargement of hart, was by spiritual consolation of internal unction, wherby the hart drawn togither by anguish, is opened and inlarged when grace is powred in: even as a dry purse is softened and inlarged by annointing it with oil. Which grace being present, David said, he did not only walk the way of Gods commandements easilie, but that he ran them: even as a cart wheel which crieth and complaineth, under a smal burden being dry, runneth merelie and without noise, when a little oil is put unto it. Which thing aptly expresseth our state and condition: who without Gods help, are able to do nothing, but with the aid therof, are able to do whatsoever he now requireth of us.

Rom. 8.

Phil. 4.

Psa. 118.

5 And surely I would ask these men that imagin the way of Gods law to be so hard and

ful

ful of difficultie, how the prophet could ſay;
Pſa.118. *I have taken pleaſure (O Lord) in the way of thy commandements as in al the riches of the world.* And in
Pſal.18. another place; *That they were more pleaſant and to be deſired, than gold or pretious ſtone, and more ſweeter than hony, or the hony comb?* By which words he yeeldeth to vertuous life, not only du eſtimation above al treaſures in the world; but alſo pleaſure, delite, and ſweetnes: therby to confound al thoſe that abandon and forſake the ſame, upon idle pretenſed, and fained difficulties. And if David could ſay thus much
Ioh. 10.
Rom. 5. in the old law: how much more juſtly may we
Heb. 6. ſay ſo now in the new, when grace is given more abundantly, as the ſcripture ſaith? And thou poor Chriſtian which deceiveſt thy ſelf with this imagination: tel me, why came Chriſt into this world? Why labored he, and why took he ſo much pains heer? Why ſhed he his blood? Why praied he to his father ſo often for thee: Why appointed he the ſacraments as conduits of grace? Why ſent he the holie Ghoſt into the world? What ſignifieth this word Goſpel or good tidings? What meaneth the word grace, and mercy brought with him? What imporreth the comfortable
Mat. 1. name of Ieſus? Is not al this to deliver us from ſin? From ſin paſt (I ſay) by his only death: From ſin to com, by the ſame death, and by the aſſiſtance of his holie grace, beſtowed on us more abundantly than before, by al theſe means?

means? Was not this one of the principal effects of Christ his comming, as the prophet noted; *That craggy wais should be made straight, and hard wais plain?* Was not this the cause why he indued his church with so many blessed gifts of the holie Ghost, and with divers special graces, to make the yoke of his service sweet; the exercise of good life, easie; the walking in his commandements, pleasant; in such sort, as men might now sing in tribulations; have confidence in perils; securitie in afflictions; and assurance of victorie in al temptations? Is not this the beginning, middle, & end of the Gospel? Were not these the promises of the prophets; the tidings of the Evangelists; the preachings of the Apostles; the doctrine, beleef, and practise of al Saints,? And finaly is not this *Verbum abbreviatum: The word of God abbreviated:* wherin do consist al the riches and treasures of Christianitie?

Esai. 40. Esai. 11. & vide Ier. ibid. *Amb. lib. 1. de sp. 5. c. 20.* Mat. 5. Luc. 6. Acts. 4. 2. Cor. 4. Esai. 10.

Of the force of grace.

6 And this grace is of such efficacie and force in the soul where it entereth, that it altereth the whole state therof: making those things cleer, which were obscure before; those things easie, which were hard and difficult before. And for this cause also it is said in scripture, to make a new spirit, and a new hart. As where Ezechiel talking of this matter, saith in the person of God; *I wil give unto them a new hart, and wil put a new spirit in their bowels, that they may walk in my precepts, and keep my commandements.*

Eze. 11. and 36.

Can any thing in the world be ſpoken more plainly? Now for mortifieng and conquering of our paſſions, which by rebellion do make the way of Gods commandements unpleaſant; Saint Paul teſtifieth cleerly, that abundant grace is given to us alſo by the death of Chriſt, to do the ſame: for he ſaith; *This we know that our old man is crucified alſo, to the end that the bodie of ſin may be deſtroied, and we ſerve no more unto ſin.*

Rom. 6.

By the old man and the bodie of ſin Saint Paul underſtandeth our rebellious appetite and concupiſcence, which is ſo crucified and deſtroied by the moſt noble ſacrifice of Chriſt, as we may by the grace purchaſed us in that ſacrifice, in ſom good meaſure reſiſt and conquer this appetite, being freed ſo much as we are, from the ſervitude of ſin. And this is that noble and entire victorie (in this world begun, & to be finiſhed in the world to com) which G O D promiſed ſo long ago to every Chriſtian ſoul by the means of Chriſt, when he ſaid: Be not afraid, for I am with thee; ſtep not aſide, for I thy God have ſtrengthened thee, and have aſſiſted thee; and the right hand of my juſt (man) hath taken thy defence. Behold, al that fight againſt thee ſhal be confounded and put to ſhame: thou ſhalt ſeek thy rebels, and ſhalt not find them: they ſhal be as though they were not, for that I am thy Lord and God.

So prooveth S. Auſt. li. 2. de pecca. merit. cap. 6.

Eſai. 41.

7 Lo heer a ful victory promiſed upon our rebels,

rebels, by the help of the right hand of Gods juſt man, that is upon our diſordinate paſſions, by the aid of grace from Ieſus Chriſt. And albeit theſe rebels are not heer promiſed to be taken clean away, but only to be conquered and confounded: yet is it ſaid; *That they ſhal be as though they were not*. Wherby is ſignified, that they ſhal not hinder us of our ſalvation, but rather advance and further the ſame. For as wild beaſts, which of nature are fearce, and would rather hurt than profit mankind; being maiſtered and tamed, become very commodious and neceſſarie for our uſes: ſo theſe rebellious paſſions of ours, which of themſelves would utterly overthrow us, being once ſubdued and mortified by the grace of G O D, do ſtand us in ſingular ſtead to the practiſe and exerciſe of al kind of vertues: as * choler or anger, to the inkindling of zeal, hatred, to the purſuing of ſin: an hautie mind, to the rejecting of the world; love to the imbracing of al great and heroical attempts, in conſideration of the benefits received frō God. Beſide this, the verie conflict and combat it ſelf,

A ſimilitude.

The uſe of paſſions moderated.

B.

* A ſpecial point to be conſidered, for the rectifieng of one point of philoſophie: which is, that the ſoul doth folow the temperature of the bodie. And this do they hold, for that by experience it is commonly ſeen, that the diſpoſition of men is ſuch, as the nature of their complexion doth ſeem to import. For cōmonly thoſe that are ſanguine, are pleaſant; thoſe that are flegmatik, ſlow; thoſe that are cholerik, earneſt; and thoſe that

ſelf, in ſubduing theſe paſſions is left unto us for our great good: that is, for our patience, humility, and victorie in this life; and for our glory, & crown in the life to com: as Saint Paul affirmed of himſelf, and confirmed to al others, by his example.

2. Tim. 4.

8 Now then let the ſlothful Chriſtian go *Put his hands under his girdle*, as the ſcripture ſaith: and ſay; *There is a lion in the way, and a lioneſſe in the path readie to devour him*, that he dare not go foorth of the doors. Let him ſay; *It is cold, and therfore he dareth not go to plow*. Let him ſay; *It is uneaſie to labor, & therfore he cannot purge his vineyard of nettles and thiſtles, nor build any wal about the ſame*. That is, let him ſay his paſſi-

Prov. 26.

Prov. 20.

Prov. 24.

that are melancholie, ſolitarie: and ſuch like. And yet the truth is, that the ſoul doth not folow, but rather doth uze ſuch temperature as the bodie hath: & that very wel, and to good uſe, if the ſoul be good; but otherwiſe abuſeth it il. For the complexions are indifferent: neither good, nor il of themſelves; but as they are uſed. But bicauſe that moſt mens ſouls are il (as we are al by original corruption) therfore do moſt men abuſe their complexions to il; as bloud, to wantonnes; fleam, to ſlouth; choler, to anger; and melancholie, to ſecret practiſes of deceit, or naughtines. Wheras notwithſtanding, thoſe ſouls that are good, do uze them wel; as blood, to be valiant, and cheerful in goodnes; fleam, to moderate their affections with ſobrietie; choler, to be earneſt in the glorie of God; and melancholie, to ſtudie and contemplation. Which point notwithſtanding might eaſily be pardoned to philoſophers (that hold many things els as wrong as it) but that this one point of error with them,

them, is the cauſe of ſom others beſides in weightie matter. For out of this have ſom of our Divines taken their opinion, that the fountain of ſin is originaly in the body, & from it derived to the ſoul; and were the rather induced to think that the bleſſed Virgin was hir ſelf alſo conceived without ſin, for that otherwiſe they did not ſo plainly ſee, how Chriſt taking fleſh of hir, ſhould have the ſame in himſelf without ſtein of ſin. And of themſelves there be that have dowted of the immortalitie of the ſoul, for that ſuppoſing the ſoul to hang upon the temperature of the bodie, they did not ſee how it could be immortal, when as the temperature and bodie it ſelf is known to be mortal.

ons are ſtrong, and therfore he can not conquer them: his bodie is delicate, & therfore he dare not put it to travel: the way of vertuous life is hard and uneaſie, and therfore he cannot apply himſelf therunto. Let him ſay al this, and much more, which idle & ſlothful Chriſtians do uze to bring for their excuſe: let him alledge it (I ſay) as much and as often as he wil: it is but an excuſe, and a falſe excuſe, & an excuſe moſt diſhonorable and detractorie to the force of Chriſt his grace, purchaſed us by his bitter paſſion: that now his yoke ſhould be unpleaſant, ſeeing he hath made it ſweet: that now his burden ſhould be heavie, ſeeing he hath made it light: that now his commandements ſhould be greevous, ſeeing the holie Ghoſt affirmeth the contrarie: that now we ſhould be in ſervitude of our paſſions, ſeeing he hath by his grace delivered us, and made us truly free.

Mat. 11.
1. Ioh. 5.
Iohn. 8.
Rom. 7.

Rom.8. *If God be with us, who wil be againſt us* (ſaith the
Pſ.26.27. Apoſtle.) *God is my helper and defender* (ſaith holy David) *whom ſhal I fear, or at whom ſhal I trẽble? If whole armies ſhould riſe againſt me: yet wil I alway hope to have the victorie.* And what is the reaſon? *For that thou art with me (O Lord) thou*
Pſal.22. *fighteſt on my ſide: thou aſſiſteſt me with thy grace; by help wherof I ſhal have the victorie:* though al the ſquadrons of my enimies, that is, of the fleſh, the world, & the devil ſhould riſe againſt me at once: and I ſhal not only have the victorie, but alſo ſhal have it eaſily, & with pleaſure and delite. For ſo much ſignifieth Saint Iohn, in that (having ſaid that the commandements of Chriſt are not greevous) he inferreth pre-
1.Ioh.5. ſently, as the cauſe therof; *Quoniam omne quod natum eſt ex deo vincit mundum: For that al which is born of God, conquereth the world.* That is, this grace & heavenly aſſiſtance ſent us from God, doth both conquer the world, with al difficulties and temptations therof: and alſo maketh the commandements of God eaſie, and vertuous life moſt pleaſant and ſweet.

An obiection anſwered. 9 But it may be you wil ſay Chriſt himſelf confeſſeth it to be a yoke and a burden: how then can it be ſo pleaſant & eaſie as you make it. I anſwer, that Chriſt addeth, that it is a ſweet yoke, & a light burden. Wherby your obiection is taken away: and alſo is ſignified further, that there is a burden which greeveth not the bearer, but rather helpeth and refreſheth the ſame;

ſame: as the burden of feathers upon a birds bak beareth up the bird, and is nothing at al greevous unto hir. So alſo, though it be a yoke, yet is it a ſweet yoke; a comfortable yoke; a yoke more pleaſant than hony, or hony comb, as ſaith the prophet. And why ſo? Bicauſe we draw therin, with a ſweet companion, we draw with Chriſt: that is, his grace at one end, and our * endevor at the other. And bicauſe when a great ox and a little do draw togither, the waight lieth al upon the greater ox his nek, for that he beareth up quite the yoke from the other: therof it commeth, that we drawing in this yoke with Chriſt, which is greater than we are: he lighteneth us of the whole burden, and only requireth that we ſhould go on with him comfortably, and not refuſe to enter under the yoke with him, for that the pain ſhal be his, and the pleaſure ours. This he ſignifieth expreſlie when he ſaith; *Com you to me al that labor and are heavie loden, and I wil refreſh you.* Heer you ſee that he mooveth us to this yoke, only therby to refreſh and disburden us: to disburden us (I ſay) and to refreſh us: and not any way to load or agreeve us: to diſburden us of the heavy lodgings and yokes of this world: as from the burden of care; the burden of melancholy; the burden of envie, hatred, and malice; the burden of pride; the burden of ambition; the burden of covetouſnes; the burden of wickednes; and hel

Pſal. 118. 1

We draw with Chriſt. B.

* The regenerate have an indevor framed in them by grace: but otherwiſe the natural children of Adam have none ſuch of thēſelves but only to evil. Mat. 11.

fire it ſelf. From al theſe burdens and miſerable yokes, Chriſt would deliver us, by covering our neks only with his yoke and burden, ſo lightened and ſweetned by his holy grace, as the bearing therof is not travelſome, but moſt eaſie, pleaſant, and comfortable, as hath been ſhewed.

2 Love maketh the way pleaſant.

10 Another cauſe why this yoke is ſo ſweet, this burden ſo light, and this way of Gods commandements ſo pleaſant to good men, is love: love (I mean) towards God, whoſe commandements they are. For every man can tel, and hath experienced in himſelf, what a ſtrong paſſion the paſſion of love is, and how it maketh eaſie the verie greateſt pains that are in this world. What maketh the mother to take ſuch pains in the bringing up of hir child, but only love? What cauſeth the wife to ſit ſo attentive at the bedſide of hir ſik husband, but only love? What mooveth the beaſts and birds of the air, to ſpare from their own food, and to indanger their own lives, for the feeding and defending of their little ones, but only the force of love? Saint Auſten doth proſecute this point at large by many other examples: as of merchants, that refuſe no adventure of ſea, for love of gain: of hunters, that refuſe no ſeaſon of evil weather, for love of game: of ſoldiers, that refuſe no danger of death, for love of the ſpoil. And he addeth in the end: that if the love of man can be ſo great

The force of love.

Ser. 9. de verbis Domini.

towards

towards creatures heer, as to make labor easie, and indeed to seem no labor, but rather pleasure: how much more shal the love of good men towards God, make al their labor comfortable, which they take in his service?

11 This extream love was the cause, why al the pains and afflictions which Christ suffered for us, seemed nothing unto him. And this love also was the cause, why al the travels and torments, which many Christians have suffered for Christ, seemed nothing unto them. Imprisonments, torments, losse of honor, goods, & life, seemed trifles to divers servants of God, in respect of this burning love. This love drove many virgins, and tender children to offer themselves, in time of persecution, for the love of him which in the cause was persecuted. This love caused holie Apollonia of Alexandria, being brought to the fire to be burned for Christ, to slip out of the hands of such as led hir, and joifully to run into the fire of hir self. This love mooved Ignatius, the ancient martyr to say (being condemned to beasts, and fearing least they would refuse his bodie, as they had done of divers martyrs before) that he would not permit them so to do, but would provoke and stir them to com upon him, and to take his life from him, by tearing his bodie in peeces.

The love of Christ to his saints: and of his saints to him.

Euseb. li. 6. cap. 34.

Ierom in catalogo.

12 These are the effects then of fervent love, which maketh even the things that are most difficult

difficult and dreadful to themſelves, to appeer ſweet and pleaſant: and much more the laws and commandements of God, which in themſelves are moſt juſt, reaſonable, holie, and eaſie. *Da amantem* (ſaith Saint Auſten, ſpeaking of this matter) *et ſentit quod dico: Si autem frigido loquor, neſcit quid loquar:* Give me a man that is in love with God, & he feeleth this to be tru, which I ſay: but if I talk to a cold Chriſtian, he underſtandeth not what I ſay. And this is the cauſe, why Chriſt talking of the keeping of his commandements, repeateth ſo often this word love, as the ſureſt cauſe of keeping the ſame: for want wherof in the world, the world keepeth them not, as there he ſheweth. *If you love me keep my commandements*, ſaith he. And again. *He that hath my commandements and keepeth them, he is he that loveth me*. Again; *He which loveth me, wil keep my commandements*. In which laſt words, is to be noted, that to the lover he ſaith *His commandement*, in the * ſingular number, for that to ſuch an one al his commandements are but one commandement, according to the ſaieng of Saint Paul; *That love is the fulnes of the law*: for that it comprehendeth al. But to him that loveth not, Chriſt ſaith his commandements, in the plural number: ſignifieng therby, that they are both many, and heavie to him: for that he wanteth love, which ſhould make them eaſie. Which Saint Iohn alſo expreſſeth, when he ſaith; *This*

Pſa.6.& 18. Mat. 11. 1. Ioh. 5.

Tract.26. in Iohan.

Iohn.14.

Mark this obſervation. Rom.13.

But a little before he uſeth the plural number in that caſe alſo. viz. Ioh.14.15.

is the love of God, when we keep his commandements, and his commandements are not heavie. That is, they are not heavy to him which hath the love of God: otherwise no marvel though they be most heavie. For that every thing seemeth heavie, which we do against our liking. And so by this also (gentle reader) thou maist gesse, whether the love of God be in thee, or no. 1. Ioh. 5.

13 And these are two means now, wherby the vertuous life of good men is made easie in this world. There folow divers others, to the end that these negligent excusers may see, how unjust and untru this excuse of theirs is, concerning the pretended hardnes of vertuous living: which in verie deed is indued with infinite privileges of comfort, above the life of wicked men, even in this world. And the next after the former, is a certain special and peculiar light of understanding, pertaining to the just, and called in scripture; *Prudentia sanctorum:* the wisdom of saints; which is nothing els, but a certain sparkle of heavenly wisdom, bestowed by singular privilege upon the vertuous in this life: wherby they receive most comfortable light, and understanding in spiritual matters, especialy touching their own salvation, and things necessarie therunto. Of which the prophet David ment, when he said; *Notas mihi fecisti vias vitæ: Thou hast made the wais of life known to me.* Also when he said of himself; *Super senes intellexi: I have understood more than*

3 *Peculiar light of understanding.*

Prov. 9.

Psal. 16.

Psa. 118.

than old men. And again in another place; *Incerta & occulta ſapientiæ tuæ manifeſtaſti mihi. Thou haſt opened to me the unknown and hidden ſecrets of thy wiſdom.* This is that light wherwith Saint Iohn ſaith, that Chriſt lighteneth his ſervants: as alſo that unction of the holie Ghoſt, which the ſame Apoſtle teacheth to be given to the godlie, to inſtruct them in al things behooveful for their ſalvation. In likewiſe this is that writing of Gods law in mens harts, which he promiſeth by the prophet Ieremie: as alſo the inſtruction of men immediately from God himſelf, promiſed by the prophet Eſay. And finaly, this is that ſovereign underſtanding in the law, commandements, and juſtifications of God, which holy David ſo much deſired, & ſo often demanded in that moſt divine pſalm, which beginneth; *Bleſſed are the unſpotted in the way:* that is, in this life.

Pſal. 50. Iohn. 1. 1. Ioh. 2. Ier. 31. Eſai. 54. Pſa. 118.

14 By this light of underſtanding, and ſupernatural knowledge and feeling from the holie Ghoſt, in ſpiritual things, the vertuous are greatly holpen in the way of righteouſnes, for that they are made able to diſcern for their own direction in matters that occur, according to the ſaieng of S. Paul; *Spiritualis omnia iudicat: A ſpiritual man iudgeth of al things. Animalis autem homo non percipit quæ ſunt ſpiritus Dei: But the carnal man conceiveth not the things which appertain to the ſpirit of God.* Doth not this greatly diſcover the privilege of a vertuous life? The

1. Cor. 2.

joy,

joy, comfort, and consolation of the same; with the exceeding great miserie of the contrarie part? For if two should walk togither, the one blind, and the other of perfect sight, which of them were like to be wearie first? Whose journey were like to be more painful? Doth not a little ground wearie out a blind man? Consider then in how wearisom darknes the wicked do walk? Consider whether they be blind or no. Saint Paul saith in the place before alledged, that they cannot conceive any spiritual knowledge: is not this a great darknes? Again, the prophet Esay describeth their state further, when he saith in the person of the wicked; *We have groped like blind men after the wals, & have stumbled at midday, even as if it had been in darknes.* And in another place the scripture describeth the same, yet more effectuously, with the painfulnes therof, even from the mouths of the wicked themselves, in these words; *The light of iustice hath not shined unto us, and the sun of understanding hath not appeered unto our eies: we are wearied out in the way of iniquitie and perdition, &c. This is the talk of sinners in hel.* By which words appeereth, not only that wicked men do live in great darknes; but also that this darknes is most painful unto them: and consequently that the contrarie light, is a great easement to the way of the vertuous.

1. Cor. 2.

Esai. 65.

Sap. 5.

15 Another principal matter, which maketh the way of vertu easie and pleasant to them that

4. *Internal consolation.*

that walk therin, is a certain hidden and ſecret conſolation, which GOD powreth into the harts of them that ſerve him. I cal it ſecret; for that it is known, but of ſuch only as have felt it: for which cauſe Chriſt himſelf calleth it;

Apoc. 2. *Hidden manna known only to them that receive it.* And the prophet ſaith of it; *Great is the multi-*

Pſal. 30. *tude of thy ſweetnes (O Lord) which thou haſt hidden for them that fear thee.* And again in another

Pſal. 67. place; *Thou ſhalt lay aſide (O Lord) a ſpecial choſen rain or dew for thine inheritance.* And another prophet ſaith in the perſon of God, talking of the devout ſoul that ſerveth him; *I wil lead hir aſide*

Oſee. 2. *into a wildernes; and there I wil talk unto hir hart.* By al which words of *Wildernes, ſeparating, choiſe, and hidden,* is ſignified, that this is a ſecret privilege beſtowed only upon the vertuous, and that the carnal harts of wicked men, have no part or portion therin. But now, how great and ineſtimable the ſweetnes of this heavenly conſolation is, no toong of man can expreſſe: but we may conjecture by theſe words of Da-

Pſ. 35. & 64. vid, who, talking of this celeſtial wine, attributeth to it ſuch force, as to make al thoſe dronken that taſt of the ſame: that is, to take from them, al ſenſe and feeling of terreſtrial matters, even as Saint Peter, having droonk a little

Mat. 17. of it upon the mount Thabor, forgat himſelf

Mark. 9. preſently, and talked as a man diſtracted, of

Luc. 9. building tabernacles there, and reſting in that

Pſal. 35. place for ever. This is that *Torrens voluptatis,* that

that sweet stream of pleasure, as the prophet calleth it, which comming from the mountains of heaven, watereth (by secret wais and passages) the harts and spirits of the godlie, & maketh them droonken with the unspeakable joy, which it bringeth with it. This is a little tast in this life of the verie joies of heaven bestowed upon good men, to comfort them withal, and to incourage them to go forward. Esai. 29.

For as merchants desirous to sel their wares, are content to let you see and handle, and somtimes also to tast the same therby to induce you to buy: so God almightie, willing (as it were) to sel us the joies of heaven, is content to impart a certain tast before hand to such as he seeth are willing to buy: therby to make them com off roundly with the price, and not to stik in paieng so much, and more, as he requireth. *A similitude.* Apoc. 3.

This is that exceeding joy and jubile in the harts of just men, which the prophet meaneth when he saith; *The voice of exultation and salvation is in the tabernacles of the just.* And again; *Blessed is that people that knoweth iubilation:* that is, that hath experienced this extream joy & pleasure of internal consolation. Psa. 117.

S. Paul had tasted it when he wrote these words, amidst al his labors for Christ; *I am filled with consolation, I overflow, or exceedingly abound in al ioy amidst our tribulation.* What can be more effectually said or alledged, to proove the service of God pleasant than this? Surely (good reader) if 2. Cor. 7.

thou

thou haddeſt taſted once, but one drop of this heavenly joy, thou wouldeſt give the whole world to have another of the ſame; or at the leaſtwiſe, not to leeſe that one again.

The way to com to ſpiritual conſolation.

16 But thou wilt ask me? Why thou being a Chriſtian as wel as other, haſt yet never taſted of this conſolation? To which I anſwer, that (as it hath been ſhewed before) this is not meat for every mouth: but *A choſen moiſture laid aſide for Gods inheritance only. This is wine of Gods own ſeller, laid up for his ſpouſe*; As the Canticle declareth. That is, for the devout ſoul dedicated unto Gods ſervice. This is a teat of comfort, only for the child to ſuk, and fil himſelf withal, as the prophet Eſay teſtifieth. The ſoul that is drowned in ſin and pleaſures of the world, cannot be partaker of this benefit: neither the hart repleniſhed with carnal cares and cogitations. For as Gods Ark, and the idol Dagon could not ſtand togither upon one altar: ſo cannot Chriſt and the world ſtand togither in one hart. God ſent not the pleaſant Manna unto the people of Iſrael, as long as their flower & chibals of Egypt laſted: ſo neither wil he ſend this heavenly conſolation unto thee, until thou have rid thy ſelf of the cogitations of vanitie. He is a wiſe merchant, though a liberal: he wil not give a taſt of his treaſure, where he knoweth there is no wil to buy. Reſolve thy ſelf once indeed to ſerve God, and thou ſhalt then feel this joy that

Pſal. 67.
Cant. 1.
Eſai. 66.
1. Reg. 5.
Ioh. 8. 14. 15. 16.
1. Ioh. 2.
Exo. 16.

that I talk of, as many thousands before thee have done, and never yet any man was heerin deceived. Moises first ran out of Egypt, to the hils of Madian, before God appeered unto him: and so must thy soul go out of worldly vanitie, before she can look for these consolations. But thou shalt no sooner offer thy self thoroughly to Gods service, than thou shalt find intertainment above thy expectation. For that his love is more tender indeed upon them that com newly to this service, than upon those which have served him of old: as he sheweth plainly by the parable of the prodigal son: whom he cherished with much more daliance and good cheer, than he did the elder brother, which had served him of long time. And the causes heerof are two: the one, for the joy of the new gotten servant, as is expressed by Saint Luke in the text: the other lest he finding no consolation at the beginning, should turn bak to Egypt again: as God by a figure in the children of Israel declareth manifestly in these words; *When Pharao had let go the people of Israel out of Egypt; God brought them not by the country of the Philistines, which was the neerest way, thinking with himself that it might repent them if they should see wars, streight-way rise against them, and so should return into Egypt again.* Vpon which two causes thou maist assure thy self of singular consolations and comforts in the service of God (if thou wouldest resolve thy self

Exod. 2.

Luc. 15.

Beginners cheefly cherished with spiritual consolation.

Exo. 13.

therunto) as al other men have found before thee: and by reaſon therof have prooved the
Mat.11. way not hard, as worldly men imagin it; but moſt eaſie, pleaſant, and comfortable, as Chriſt hath promiſed.

5 *The quiet of conſcience.*

17 After this privilege of internal conſolation inſueth another, making the ſervice of God pleaſant, which is the teſtimonie of a good conſcience, wherof Saint Paul made ſo
2.Cor.1. great account, as he called it *His glorie.* And the holy Ghoſt ſaith of it further, by the mouth
Prov.15. of the wiſe man; *Secura mens quaſi iuge convivium: A ſecure mind, or a good conſcience is a perpetual feaſt.* Of which we may infer, that the vertuous man having alwais this ſecure mind, and peace of conſcience, liveth alwais in feſtival glory, and glorious feaſting. And how then, is this life hard or unpleaſant, as you imagin? On the contrarie ſide, the wicked man having his conſcience vexed with the privitie of ſin, is alwaies tormented within it ſelf: as we read
Gen. 4. that Cain was, having killed his brother Abel;
1.Mac.6. and Antiochus, for his wickednes done to Ieruſalem;
Matt.27. and Iudas for his treaſon againſt his
Acts. 1. maiſter: and Chriſt ſignifieth it generaly of al
Mark.9. naughtie men, when he ſaith; that *They have a worm which gnaweth their conſcience within.* The reaſon wherof the ſcripture openeth in another place, when it ſaith; *Al wickednes is ful of*
Sap. 7. *fear, giving teſtimony of damnation againſt it ſelf: & therfore a troubled conſcience alway ſuſpecteth cruel matters:*

matters: that is, ſuſpecteth cruel things to be imminent over it ſelf, as it maketh account to have deſerved. But yet further, above al other, holie Iob moſt lively ſetteth foorth this miſerable ſtate of wicked men, in theſe words; *A wicked man is prooued al the dais of his life, though the time be uncertain how long he ſhal play the tyrant: the ſound of terror is alwais in his eares, and although it be in time of peace, yet he alway ſuſpecteth ſom treaſon againſt him: he beleeveth not that he can riſe again from darknes, to light: expecting on everie ſide the ſword to come upon him. When he ſitteth down to eat, he remembreth that the day of darknes is readie at hand for him: tribulation terrifieth him, and anguiſh enviroueth him, even as a king is enviroued with ſoldiers, when he goeth to war.* Iob. 15. *The trouble of an evil conſcience.*

18 Is not this a marvelous deſcription of a wicked conſcience, uttered by the holie Ghoſt himſelf? What can be imagined more miſerable than this man, which hath ſuch a boucherie, and ſlaughter-houſe within his own hart? What feares, what anguiſhes are heer touched? S. Chryſoſtom diſcourſeth notably upon this point; Such is the cuſtom of ſinners (ſaith he) that they ſuſpect al things; dowt their own ſhadowes; they are afeard at every little noiſe; & they think every man that commeth towards them, to com againſt them. If men talk togither, they think they ſpeak of their ſins. Such a thing ſin is, as it bewraieth it ſelf, though no man accuſe it: it condemneth it *Hom. 8. ad Pop. Antiochenum.*

ſelf, though no man bear witnes againſt it: it maketh alwais the ſinner fearful, as juſtice doth the contrarie. Heare how the ſcripture doth deſcribe the ſinners fear, & the juſt mans

Prov.28. libertie; *The wicked man flieth, though no man purſu him* (ſaith the ſcripture.) Why doth he flie if no man do purſu him? For that he hath within his conſcience an accuſer purſuing him, whom alwais he carrieth about him. And as he cannot flie from himſelf; ſo can he not fly from his accuſer within his conſcience: but wherſoever he goeth, he is purſued & whipped by the ſame, and his wound incurable. But the juſt

Prov.28. man is nothing ſo; *The iuſt man* (ſaith Salomon) *is as confident as a lion*. Hitherto are the words of Saint Chryſoſtom.

19 Wherby, as alſo by the ſcriptures alledged, we take notice yet of another prerogative of vertuous life, which is hope or confidence, the greateſt treaſure, the richeſt jewel, that Chriſtian men have left thē in this life. For by this we paſſe through al afflictions, al tribu-

6 *The hope of vertuous men.*

Iacob.1. lations, & adverſities, moſt joifully, as S. Iames ſignifieth. By this we ſay with Saint Paul;

Rom.5. *We do glorie in our tribulations, knowing that tribulation worketh patience; and patience, proof; and proof, hope; which confoundeth us not*. This is our moſt ſtrong and mightie comfort, this is our ſure ankor in al tempeſtuous times, as Saint

Heb.6. Paul ſaith; *We have a moſt ſtrong ſolace* (ſaith he) *which do flie unto the hope propoſed, to lay hands on*

the

the same; which hope, we hold as a sure and firm armor of our soul. This is that noble *Galea salutis*, Eph. 6. the head-peece of salvation, as the same apostle 1. The. 1. calleth it, which beareth off al the blowes that this world can lay upon us. And finaly, this is the only rest set up in the hart of a vertuous man; that, com life, com death; com health, com sikнes; com wealth, com povertie; com prosperitie, com adversitie: com never so tempestuous storms of persecution, he sitteth down quietly, and saith calmly with the prophet; *My trust is in God, and therfore I fear not* Psal. 55. *what flesh can do unto me.* Nay, further with holie Iob amidst al his miseries he saith; *Si occiderit* Iob. 13. *me, in ipso sperabo: If God should kil me, yet would I trust in him.* And this is (as the scripture said before) to be as confident as a lion. Whose propertie is to shew most courage, when he is in greatest peril, and neerest his death.

20 But now as the holie Ghost saith; *Non sic* Psal. 1. *impij, non sic.* The wicked cannot say this: they have no part in this confidence, no interest in this consolation; *Quia spes impiorum peribit.* Prov. 10. Saith the scripture; *The hope of wicked men is vain, and shal perish.* And again; *Præstolatio impi-* Prov. 11. *orum furor: The expectation of wicked men is furie.* And yet further; *Spes impiorum abhominatio ani-* Iob. 11. *mæ: The hope of wicked men is abhomination, and not a comfort unto their soul.* And the reason heerof is double. First, for that in verie deed (though they say the contrarie in words) wic-

ked men do not put their hope and confidence in God: but in the world, and in their riches; in their ſtrength, frinds and authority; and finaly in the *Deceiving arm of man.* Even as the prophet expreſſeth in their perſon, when he ſaith; *We have put a lie for our hope.* That is, we have put our hope in things tranſitorie, which have deceived us: & this is yet more expreſſed by the ſcripture, ſaieng; *The hope of wicked men is as chaf, which the wind bloweth away, and as a bubble of water which a ſtorm diſperſeth: & as a ſmoke, which the wind bloweth abroad: and as the remembrance of a gheſt that ſtaieth but one day in his In.* By al which metaphors, the holie Ghoſt expreſſeth unto us, both the vanity of the things, wherin indeed the wicked do put their truſt, and how the ſame faileth them after a little time, upon every ſmal occaſion of adverſitie that falleth out.

Iere. 17.

Eſai. 28.

Sap. 5.

21 This is that alſo which God meaneth, when he ſo ſtormeth and thundereth againſt thoſe which go into Egypt for help, and do put their confidence in the ſtrength of Pharao, accurſing them for the ſame: and promiſing that it ſhal turn to their own confuſion: which is properly to be underſtood of al thoſe, which put their cheef confidence in worldly helps: as al wicked men do, whatſoever they diſſemble in words to the contrarie. For which cauſe alſo of diſſimulation, they are called hypocrites by Iob: for wheras the wiſe man ſaith; *The hope*

Eſai. 30. and 36.

Ier. 17. 48.

hope of wicked men shal perish. Iob saith; *The hope of hypocrites shal perish.* Calling wicked men hypocrites, for that they say, they put their hope in God, wheras indeed they put it in the world. Which thing beside scripture, is evident also by experience. For with whom doth the wicked man consult in his affairs and dowts? With God principaly, or with the world? Whom doth he seek to, in his afflictions? Whom doth he cal upon in his siknes? From whom hopeth he comfort in his adversities? To whom yeeldeth he thanks in his prosperities? When a worldly man taketh in hand any work of importance, doth he first consult with God about the event therof? Doth he fal down of his knees, and aske his aid? Doth he refer it wholy and principaly to his honor? If he do not: how can he hope for aid therin at his hands? How can he repaire to him for assistance, in the dangers and lets that fal out about the same? How can he have any confidence in him, which hath no part at al in that work? It is hypocrisie then (as Iob truly saith) for this man to affirm that his confidence is in God: wheras indeed, it is in the world; it is in Pharao; it is in Egypt; it is in the arm of man; it is in a lie. He buildeth not his house with the wise man, upon a rok: but with the foole upon the sands: and therfore (as Christ wel assureth him;) *When the rain shal com, and fluds descend, and winds blow, and al togither shal rush upon*

Pro. 10. Iob. 8.

Matt. 7.

the houſe (which ſhal be at the hour of death) *then ſhal this houſe fal, and the fal of it ſhal be great.* Great, for the change that he ſhal ſee: great, for the great horror which he ſhal conceive: great, for the great miſerie which he ſhal ſuffer: great, for the unſpeakable joies of heaven loſt: great, for the eternal pains of hel fallen into: great every way, aſſure thy ſelf (deer brother) or elſe the mouth of God would never have uſed this word great: and this is ſufficient for the firſt reaſon, why the hope of wicked men is vain: for that indeed they put it not in God, but in the world.

Wicked men cannot hope in God.

22 The ſecond reaſon is, for that albeit they ſhould put their hope in God (yet living wickedly) it is vain, and rather to be called preſumption than hope. For underſtanding wherof, it is to be noted; that as there are two kinds of faith recounted in ſcripture (the one a dead faith without good works, that is which, beleeveth al you ſay of Chriſt, but yet obſeryeth not his commandements; the other, a lively, a juſtifieng faith, which beleeveth not only, but alſo worketh by charitie, as Saint Pauls words are:) ſo are there two hopes folowing theſe two faiths: the one of the good, proceeding of a good conſcience, wherof I have ſpoken before; the other of the wicked, reſting in a guiltie conſcience, which is indeed no tru hope, but rather preſumption. This Saint Iohn prooveth plainly, when he ſaith; *Brethren,*

Iaco. 2.
Matt. 7.
1. Cor. 13. and 15.
Rom. 1.
Gal. 3.
Eph. 2.
1. Ioh. 3.

if

if our hart reprehend us not, then have we confidence with God. That is, if our hart be not guiltie of wicked life. And the words immediately folowing do more expreſſe the ſame, which are theſe; *Whenſoever we ask we ſhal receive of him, for that we keep his cõmandements, & do thoſe things which are pleaſing in his ſight.* The ſame confirmeth Saint Paul, when he ſaith, that *The end of Gods commandements is charitie from a pure hart and a good conſcience.* Which words, Saint Auſten expounding in divers words, and in divers places of his works, prooveth at large, that without a good conſcience, there is no tru hope that can be conceived. Saint Paul (ſaith he) addeth (from a good conſcience) bicauſe of hope: for he which hath the ſcruple of an evil conſcience, deſpaireth to attain that which he beleeveth. And again; Everie mans hope is in his own cõſcience, according as he feeleth him ſelf to love God. And again, in another book, the apoſtle putteth a good cõſcience for hope: for he only hopeth which hath a good conſcience: and he whom the guilt of an evil conſcience doth prik, retireth bak from hope, & hopeth nothing but his own damnation. I might heer repeat a great many more privileges and prerogatives of a vertuous life, which make the ſame eaſie, pleaſant, and comfortable, but that this chapter groweth to be long: and therfore I wil only touch (as it were in paſſing by) two or three of the other points of the moſt principal:

1. Tim. 1.

Saint Auſten lib. de doct. Chr. cap. 37.

Saint Auſten in præfat. Pſa. 31.

cipal : which notwithſtanding would require large diſcourſes to declare the ſame, according to their dignities. And the firſt is the ineſtimable privilege of libertie and freedom, which the vertuous do enjoy above the wicked, according as Chriſt promiſeth in theſe words. *If you abide in my cõmandements, you ſhal be my ſchollers indeed, and you ſhal know the truth, and the truth ſhal ſet you free.* Which words Saint Paul as it were expounding ſaith; *Where the ſpirit of the Lord is, there is freedom.* And this freedom is ment, from the tyrannie and thraldom of our corrupt ſenſualitie & concupiſcence, wherunto the wicked are ſo in thraldom, as there was never bondman ſo in thraldom to a moſt cruel and mercileſſe tyrant. This in part, may be conceived by this one example. If a man had maried a rich, beutiful, & noble gentlewoman adorned with al gifts and graces, which may be deviſed to be in a woman: and yet notwithſtanding, ſhould be ſo ſotted and intangled with the love of ſom foul and diſhoneſt begger, or ſervile maide of his houſe, as for hir ſake to abandon the company and frindſhip of the ſaid wife: to ſpend his time in daliance and ſervice of his baſe woman: to run, to go, to ſtand at hir appointment: to put al his living and revenues into hir hands, for hir to conſume and ſpoil at hir pleaſure: to denie hir nothing, but to wait and ſerve hir at hir bek: yea, and to compel his ſaid wife to do the ſame: would

7 *Libertie of the ſoul.*

Iohn. 8.

2. Cor. 3.

An example to expreſſe the bondage of wicked men to their ſenſualitie.

would you not think this mans life miserable and most servile? And yet surely, the servitude wherof we talk, is far greater, and more intolerable than this. For no woman or other creature in the world, is, or can be of that beautie or nobilitie, as the grace of Gods spirit is, to whom man by his creation was espoused, which notwithstanding we see abandoned, contemned, and rejected by him, for the love of sensualitie hir enimie, and a most deformed creature in respect of reason: in whose love notwithstanding, or rather servitude, we see wicked men so drowned, as they serve hir day and night with al pains, perils, and expenses, and do constrain also the good motions of Gods spirit to give place at everie bek & commandement of this new mistres. For wherfore do they labor? Wherfore do they watch? Wherfore do they heape riches togither, but only to serve their sensualitie, and hir desires? Wherfore do they beat their brains, but only to satisfie this cruel tyrant and hir passions?

The miserie of a man ruled by sensualitie.

23 And if you wil see indeed how cruel and pittiful this servitude is: consider but som particular examples therof. Take a man whom she overruleth in any passion: as for example, in the lust of the flesh, and what pains taketh he for hir? How doth he labor, how doth he sweat in this servitude? How mightie & strong doth he feele hir tyrannie? Remember the strength of Samson, the wisdom of Salomon, the

2. Re. 11. Iud. 14.

3.Re.11. the ſanctitie of David overthrown by this tyrannie. Iupiter, Mars, and Hercules, who for their valiant acts otherwiſe were accounted gods of the painims: were they not overcom and made ſlaves by the inchantment of this tyrant? And if you wil yet further ſee of what ſtrength ſhe is, and how cruelly ſhe executeth the ſame upon thoſe that Chriſt hath not delivered from hir bondage: conſider (for examples ſake in this kind) the pittiful caſe of ſom diſloial wife, who, though ſhe know that by committing adulterie, ſhe runneth into a thowſand dangers and inconveniences (as the loſſe of Gods favor; the hatred of hir huſband; the danger of puniſhment; the offence of hir frinds; the utter diſhonor of hir perſon (if it be known) and finaly the ruin and peril of bodie and ſoul) yet to ſatiſfie this tyrant, ſhe wil venture to commit the ſin, notwithſtanding any dangers or perils whatſoever.

24 Neither is it only in this one point of carnal luſt, but in al other, wherin a man is in ſervitude to this tyrant, and hir paſſions. Look upon an ambitious or vain-glorious man: ſee how he ſerveth this miſtreſſe: with what care and diligence he attendeth hir commandements, that is, to follow after a little wind of mens mouths: to purſu a little feather flieng before him in the air: you ſhal ſee that he omitteth no one thing; no one time; no one circumſtance for gaining therof. He riſeth betime;

An ambitious man.

time; goeth late to bed: trotteth by day; ſtudieth by night: heer he flattereth; there he diſſembleth: heer he ſtoopeth; there he looketh big: heer he maketh frinds; there he preventeth enimies. And to this only end he referreth al his actions, and applieth al his other matters: as, his order of life; his cõpany keping; his ſutes of apparel; his houſe; his table; his horſes; his ſervants; his talk; his behavior; his jeſts; his looks; and his very going in the ſtreet.

25 In likewiſe he that ſerveth his ladie in paſſion of covetouſnes: what a miſerable ſlaverie doth he abide? His hart being ſo walled in priſon with money, as he muſt only think therof, talk therof, dream therof, and imagin only new wais to get the ſame, & nothing els. If you ſhould ſee a Chriſtian man in ſlavery under the great Turk, tied in a gally by the leg with chains there to ſerve by rowing for ever: you could not but take compaſſion of his caſe. And what then ſhal we do to the miſerie of this man, who ſtandeth in captivitie to a more baſe creature than a Turk, or any other reaſonable creature that is, to a peece of mettal, in whoſe priſon he lieth bound, not only by the feet, in ſuch ſort as he may not go any where againſt the commoditie and commandement of the ſame: but alſo by the hands, by the mouth, by the eies, by the eares, and by the hart, ſo as he may neither do, ſpeak, ſee, hear, or think any thing, but the ſervice of the ſame? Was there ever ſervi-

A covetous man.

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time; goeth late to bed: trotteth by day; studieth by night: heer he flattereth; there he dissembleth: heer he stoopeth; there he looketh big: heer he maketh frinds; there he preventeth enimies. And to this only end he referreth al his actions, and applieth al his other matters: as, his order of life; his cõpany keping; his sutes of apparel; his house; his table; his horses; his servants; his talk; his behavior; his jests; his looks; and his very going in the street.

25 In likewise he that serveth his ladie in passion of covetousnes: what a miserable slaverie doth he abide? His hart being so walled in prison with money, as he must only think therof, talk therof, dream therof, and imagin only new wais to get the same, & nothing els. If you should see a Christian man in slavery under the great Turk, tied in a gally by the leg with chains there to serve by rowing for ever: you could not but take compassion of his case. And what then shal we do to the miserie of this man, who standeth in captivitie to a more base creature than a Turk, or any other reasonable creature that is, to a peece of mettal, in whose prison he lieth bound, not only by the feet, in such sort as he may not go any where against the commoditie and commandement of the same: but also by the hands, by the mouth, by the eies, by the eares, and by the hart, so as he may neither do, speak, see, hear, or think any thing, but the service of the same? Was there ever servi-

A covetous man.

ſervitude ſo great as this ? Doth not Chriſt
Iohn. 8. ſay truly, now ; *Qui facit peccatum ſervus eſt pec-*
Rom. 6. *cati: He that doth ſin, is a ſlave unto ſin?* Doth not S.
2. Pet. 2. Peter ſay wel; *A quo quis ſuperatus eſt, huius & ſervus eſt: A man is ſlave to that wherof he is cõquered.*

26 From this ſlaverie then are the vertuous delivered, by the power of Chriſt, and his aſſiſtance : inſomuch, as they rule over their paſſions in ſenſualitie, and are not ruled therby. This God promiſed by the prophet Ezechiel,
Eze. 34. ſaieng; *And they ſhal know, that I am their Lord, when I ſhal break the chains of their yoke , and ſhal deliver them from the power of thoſe that over-ruled them before.* And this benefit holie David acknowledged in himſelf, when he uſed theſe moſt effectuous words to God; *O Lord, I am*
Pſal. 90. *thy ſervant , I am thy ſervant , and the child of thy handmaid : thou haſt broken my bonds , and I wil ſacrifice to thee a ſacrifice of praiſe.* This benefit alſo acknowledgeth Saint Paul, when he ſaith; that
Rom. 6. *Our old man was crucified, to the end the bodie of ſin might be deſtroied , and we be no more in ſervitude to ſin:* underſtanding by the old man, and the bodie of ſin, our concupiſcence, mortified by the grace of Christ in the children of God.

Peace of mind. 27 After this privilege of freedom followeth another of no leſſe importance than this, and that is, a certain heavenly peace, and tranquillitie of mind, according to the ſaieng of the prophet; *Factus eſt in pace locus eius : His*
Pſal. 75. *place is made in peace.* And in another place; *Pax*
Pſa. 118.

multa

multa diligentibus legem tuam: There is great peace to them which love thy law. And on the contrarie side, the prophet Esay repeateth this sentence often from God; *Non est pax impijs dicit Dominus: The Lord saith; There is no peace unto the wicked,* And another prophet saith of the same men; *Contrition and infelicitie is in their wais, and they have not known the way of peace.* The reason of this difference hath been declared before in that which I have noted of the diversitie, of good and evil men touching their passions. For the vertuous, having now (by the aid of Christ his grace) subdued the greatest force of their said passions, do passe on their life most sweetly and calmly, under the guide of his spirit, without any perturbations that much trouble them, in the greatest occurrents of this life. But the wicked men, not having mortified the said passions, are tossed and troubled with the same, as with vehement and contrarie winds. And therfore their state and condition is compared by Esay to a tempestuous sea, that never is quiet: and by Saint Iames, to a citie or country, where the inhabitants are at war and sedition among themselves. And the causes heerof are two: first, for that the passions of concupiscence, being many and almost infinit in number, do lust after infinit things, and are never satisfied, but are like those blood-suckers which the wise man speaketh of, that cry alwais Give, give, and never ho. As for example; when

Esa. 48. 57.

Psal. 13.

Rom. 11.

Esai. 57.

Iaco. 3.

Two causes of disquietnes in wicked men.

Pro. 30.

is the ambitious man ſatiſfied with honor? Or the incontinent man, with carnalitie? Or the covetous man with money? Never truly: and therfore, as that mother cannot but be greatly afflicted, which ſhould have many children crieng at once for meat, ſhe having no bread at al to break unto them: ſo the wicked man, being greedily called upon, by almoſt infinit paſſions, to yeeld them their deſires, muſt needs be vexed and pittifully tormented; eſpecialy, being not able to ſatiſfie any one of their ſmaleſt demands.

28 Another cauſe of vexation is, for that theſe paſſions of diſordinate concupiſcence, be oftentimes one cõtrarie to the other, & do demand contrary things, repreſenting moſt lively the confuſion of Babel: where one tong ſpoke againſt another, and that in divers, and contrarie languages. So we ſee oftentimes, that the deſire of honor ſaith; Spend heer: but the paſſion of avarice ſaith; Hold thy hands. Lecherie ſaith; Venture heer: but pride ſaith; No, it may turn to thy diſhonor. Anger ſaith; Revenge thy ſelf heer: but ambition ſaith; It is better to diſſemble. And finaly, heer is fulfilled that, which the prophet ſaith; *Vidi iniquitatem & contradictionem in civitate: I have ſeen iniquitie, and contradiction in the ſelf ſame citie.* Iniquitie, for that al the demands of theſe paſſions are moſt unjuſt, in that they are againſt the word of God. Contradiction, for that one crieth

Gen. 11.

Pſal. 54.

eth againſt the other in their demands. From al which miſeries God hath delivered the juſt, by giving them his *Peace, which paſſeth al underſtanding*, as the Apoſtle ſaith, and which the world can never give, nor taſt of, as Chriſt himſelf affirmeth. Phil. 4. Io.14.17. Mat.10.

29 And theſe many cauſes may be alledged now (beſides many others, which I paſſe over) to juſtifie Chriſts words, that his yoke is ſweet and eaſie: to wit, the aſſiſtance of grace; the love of God; the light of underſtanding from the holie Ghoſt; the internal conſolation of the mind; the quiet of conſcience; the confidence therof proceeding; the libertie of ſoul and bodie; with the ſweet reſt of our ſpirits, both towards God, towards our neighbour, and towards our ſelves. By al which means, helps, privileges, and ſingular benefits, the vertuous are aſſiſted above the wicked, as hath been ſhewed: and their way made eaſie, light, and pleaſant. To which alſo we may ad as the laſt, but not the leaſt comfort, the expectation of reward: that is, of eternal glorie and felicitie to the vertuous; and everlaſting damnation unto the wicked. O how great a matter is this, to comfort the one, if their life were painful in godlines: and to afflict the other, amidſt al their great pleaſure of ſin! The laborer, when he thinketh on his good pay at night, is incouraged to go thorough, though it be painful to him. Two that ſhould paſſe togither towards

Expectation of reward.

An example.

their country, the one to receive honor for the good ſervice done abroad; the other as priſoner to be arraigned of treaſons, committed in forrain dominions againſt his ſoveraign, could not be like merrie in their In upon the way, as it ſeemeth to me: and though he that ſtood in danger, ſhould ſing, or make ſhew of courage and innocencie, and ſet a good face upon the matter: yet the other might wel think, that his hart had many a cold pul within him: as no dowt but al wicked men have, when they think with themſelves of the life to com. If Ioſeph & Pharaos baker had known both their diſtinct lots in priſon (to wit, that on ſuch a day one ſhould be called foorth to be made Lord of Egypt, and the other to be hanged on a paire of gallows) they could hardly have been equaly merry: whiles they lived togither in time of their impriſonment. The like may be ſaid, and much more truly, of vertuous and wicked men in this world. For when the one doth but think upon the day of death (which is to be the day of their deliverance from this priſon) their harts cannot but leap for very joy, conſidering what is to inſu unto them after. But the other are afflicted, and fal into melancholy, as often as mention or remembrance of death is offred: for that they are ſure that it bringeth with it their bane, according as the ſcripture ſaith; *The wicked man being dead, there remaineth no more hope unto him.*

Gen.40. 41.43.

Pro.12.

30 Wel then (deer brethren) if al these things be so, what should stay thee now at length to make this resolution, which I exhort thee unto? Wilt thou yet say (notwithstanding al this) that the matter is hard, and the way unpleasant? Or wilt thou beleeve others that tel thee so, though they know lesse of the matter than thy self? Beleeve rather the [a] word and promise of Christ, which assureth thee the contrary: beleeve the reasons before alledged, which do proove it evidently: beleeve the testimony of them which have experienced it in themselves (as of king David, Saint Paul, and Saint Iohn the Evangelist, whose testimonies I have alledged before of their own proof) beleeve many hundreds, which by the grace of God, are converted daily in Christendom from vicious life, to the tru service of God: al which do protest themselves to have found more, than I have said, or can say in this matter.

31 And for that thou maist replie heer, & say, that such men are not * where thou art, to give this testimony of their experience: I can, & do assure thee, upon my conscience before God, that I have talked with no smal number of such my self, to my singular comfort, in beholding the strong hand, and exceeding bountifulnes of Gods sweetnes towards them in this case. Oh (deer brother) no toong can expresse, what I have seen heerin: and yet saw

[a] Mat. 11. B.

*The soūdlier that the Gospel is any where received, the mo examples of sound conversion are there to be found: and yet on the other side, it is not to be denied, but that a kind of remorse and sorowing (especialy for the external, or grosser offences) is oft to be found, not only amōg counterfet Christians but among the heathē also.

I not the leaſt part of that which they felt. But yet this may I ſay, that thoſe which are known to be skilful, and to deal ſo ſincerely withal, that others disburden their conſciences unto them for their comfort or counſel, are ſom part of thoſe, wherof the prophet ſaith; *That they work in multitude of waters, and do ſee the marvels of God in the depth.* In the depth (I ſay) of mens conſciences, uttered with infinite multitudes of teares, when God toucheth the ſame, with his holie grace. Beleeve me (good reader) for I ſpeak in truth before our Lord Ieſus, I have ſeen ſo great and exceeding conſolations, in divers great ſinners after their converſion, as no hart can almoſt conceive: and the harts which received them, were hardly able to contein the ſame: ſo abundantly ſtilled down the heavenly dew, from the moſt liberal and bountiful hand of God. And that this may not ſeem ſtrange unto thee, thou muſt know, that it is recorded of one holie man called Effrem, that he had ſo marvelous great conſolations after his converſion, as he was often conſtrained to cry out to God; O Lord retire thy hand from me a little, for that my hart is not able to receive ſo extreme joy. And the like is written of Saint Barnard: who for a certeine time after his converſion from the world, remained as it were deprived of his ſenſes by the exceſſive conſolations he had from God.

Pſa. 106.

Goſr. in vita Barn.

32 But yet if al this cannot moove thee, but thou

thou wilt ſtil remain in thy diſtruſt, hear the teſtimonie of one, whom I am ſure thou wilt not diſcredit, eſpecialy ſpeaking of his own experience in himſelf. And this is the holie martyr and doctor Saint Cyprian, who writing of the very ſame matter to a ſecret frind of his, called Donatus, confeſſeth, that he was before his converſion of the ſame opinion that thou art off: to wit, that it was impoſſible for him to change his manners, and to find ſuch comfort in a vertuous life as after he did: being accuſtomed before to al kind of looſe behavior. Therefore he beginneth his narration to his frind in this ſort; *Accipe quod ſentitur antequam diſcitur.* Take that which is felt, before it be learned: and ſo foloweth on with a large diſcourſe, ſhewing that he prooved now by experience, which he could never beleeve before his converſion, though God had promiſed the ſame. The like writeth Saint Auſten of himſelf in his books of confeſſion: ſhewing that his paſſions would needs perſuade him before his converſion, that he ſhould never be able to abide the auſteritie of a vertuous life, eſpecialy touching the ſins of the fleſh (wherin he had lived wantonly, until that time) it ſeemed impoſſible that he could ever abandon the ſame, and live chaſtly: which notwithſtanding he felt eaſe, pleaſant, and without difficultie afterward. For which he breaketh into theſe words: My God, let me remember and

Lib. ep. 1.

Lib. 6. conf. cap. 12.

Lib. 8. conf.

Pſal. 34.

confeſſe thy mercies towards me: let my verie
Pſa. 115. bones rejoice and ſay unto thee; *O Lord, who is like unto thee? Thou haſt broken my chains and I wil ſacrifice to thee a ſacrifice of thankeſgiving.* Theſe chains were the chains of concupiſcence, wherby he ſtood bounden in captivitie before his converſion, as he there confeſſeth: but preſently therupon he was delivered from the ſame, by the help of Gods moſt holie grace.

33 My counſel ſhould be therfore (gentle reader) that ſeeing thou haſt ſo many teſtimonies, examples, reaſons, and promiſes of this matter, thou ſhouldeſt at leaſt proove once by thine own experience, whether this thing be tru or no: eſpecialy ſeeing it is a matter of ſo great importance, and ſo worthy thy trial: that is, concerning ſo neer thy eternal ſalvation as it doth. If a mean felow ſhould com unto thee, and offer, for hazarding of one crown of gold, to make thee a thouſand by Alchimie, though thou ſhouldeſt ſuſpect him for a couſoner: yet the hope of gain being ſo great, and the adventure of ſo ſmal loſſe; thou wouldeſt go nigh for once to proove the matter. And how much more ſhouldeſt thou do it in this caſe, where by proof thou canſt leeſe nothing: and if thou ſpeed wel, thou maiſt gain as much as the everlaſting joy of heaven is woorth.

34 But yet heer by the way, I may not let paſſe

passe to admonish thee of one thing, which the ancient fathers and saints of God that have passed over this river before thee (I mean the river dividing between Gods service and the world) do affirm of their own experience: and that is, that assoon as thou takest this work or resolution in hand, thou must expect assaults, combats, and open war within thy self, as Saint Cyprian, Saint Austen, Saint Gregory, and Saint Barnard do affirm, and upon their own proof. This do Cyril, and Origin shew in divers places at large. This doth saint Hilary proove by reasons & examples. This doth the wise man forewarn thee off, willing thee; *When thou art to com to the service of God, to prepare thy mind unto temptation.* And the reason of this is, for that the devil possessing quietly thy soul before, lay stil, and sought only means to content the same, by putting in new and new delites, and pleasures of the flesh. But when he seeth thou offerest to go from him: he beginneth straight to rage, and to moove sedition within thee, and to tosse up and down both heaven and earth, before he wil leese his kingdom in thy soul. This is evident by the example of him whom Christ comming down from the hil, after his transfiguration, delivered from a deaf and dum spirit. For albeit the devil would seem neither to hear nor speak, while he possessed that bodie quietly: yet when Christ commanded him to go out, he both

Resistance at the beginning.

Cyp. li. 1. ca. 1.
Aug. lib. 1. doct. c. 23.
Greg. l. Mor. 4. c. 24. li. 30. cap. 18.
Bar. in ps. 90.
Cir. li. de ora.
Or. hom. 3. in Ex. & Lev. & 11. Iosue.
Hi. in ps. 118
Eccl. 2.

Mark. 9.

Gen.31. B. * He was very greevous unto him before: but he did not folow after him in hoſtile maner til he departed from him. Exod.5.

heard, and cried out, and did ſo tear and rent that poor bodie before he departed, as al the ſtanders by thought him indeed to be dead. This alſo in figure was ſhewed by the ſtorie of Laban, who * never perſecuted his ſon in law Iacob, until he would depart from him. And yet more was this expreſſed in the doings of Pharao, who after once he perceived that the people of Iſrael ment to depart from his kingdom, never ceaſed greevouſly to afflict them (as Moiſes teſtifieth) until God utterly delivered them out of his hands, with the ruin and deſtruction of al Egypt their enimies. Which event the holie doctors & ſaints of the church, have expounded to be a plain figure of the deliverie of ſouls from the tyranny of the devil.

The converſion of S. Auſt. B. * Yet ſom points of the ſtorie at large are ſuch, as that a man may aſwel dowt the readines of ſatan to illude & deceive: as behold to our cõfort the goodnes of God in his converſion.

35 And now, if thou wouldeſt have a lively example of al this that I have ſaid before, I could alledge thee many: but for brevities ſake, one only of Saint Auſtens converſion ſhal ſuffice, teſtified by himſelf in his books of confeſſion. It is a marvelous example, and containeth many * notable and comfortable points. And ſurely whoſoever ſhal but read the whole at large, eſpecialy in his ſixt, ſeventh, and eight books of his confeſſions, ſhal greatly be mooved and inſtructed therby. And I beſeech the reader that underſtandeth the Latin toong, to view over, at leaſt but certein chapters of the eight book, where this Saints final converſion (after infinite combats) is recounted. It were

too

too long to repeat heer, though indeed it be ſuch matter as no man need to be wearie to hear it. There he ſheweth how he was toſſed and troubled in this conflict between the fleſh and the ſpirit, between God drawing on the one ſide, and the world, the fleſh, & the divel, holding bak on the other part. He went to Simplicianus, a learned old man, & devout Chriſtian: he went to S. Ambroſe, biſhop of Millan: & after his cõference with them, he was more trobled than before. He conſulted with his cõpanions, Nebridius, & Alipius: but al would not eaſe him. Til at the length a Chriſtian courtier & captain, namen Pontition, had by occaſion told him and Alipius of the vertuous life that Saint Anthonie led, who a little before had profeſſed* a private & a ſolitarie life in Egypt: as alſo others (he then heard) did even in Millan it ſelf, where then he was. Which when he had heard, then with-drawing himſelf aſide, he had a moſt terrible combat with himſelf. Wherof he writeth thus; What did I not ſay againſt my ſelf in this conflict? How did I beat and whip mine own ſoul, to make hir follow thee (O Lord?) But ſhe held bak, ſhe refuſed and excuſed hir ſelf: and when al hir arguments were convicted, ſhe remained trembling and fearing as death to be reſtrai-

Lib. 8. confeſ. cap. 1. & 2.

B.

*This kind of monaſtical or private life was verie ancient, & ſuch as the time and eſtate of the church required then: but that which after in place therof ſprang up among us, was of later time, and being at the firſt far unlike to the other, the longer it ſtood, did notwithſtanding ſtil degenerate more & more, til at the length it grew intolerable.

Cap. 7.

reſtrained from hir looſe cuſtom of ſin. Wherby ſhe conſumed hirſelf even unto death. After this he went into a garden with Alipius, his companion : and there cried out unto him;

Cap. 8. *Quid hoc eſt? Quid patimur? Surgunt indocti & cœlum rapiunt, & nos cum doctrinis noſtris, ſine corde, ecce ubi volutamur in carne & ſanguine.* What is this? (Alipius) what ſuffer we under the tyrannie of ſin? Vnlearned men (ſuch as Anthonie and others; for he was altogither unlearned) do take heaven by violence: and we with al our learning, without harts, behold how we lie groveling in fleſh and bloud. And he goeth forward in that place, ſheweth the woonderful and almoſt incredible tribulations that he had in this fight that day. After this he went forth into an orchard : and there he had yet a greater conflict. For there al his pleaſures paſt repreſented themſelves before his eies, ſaieng:

Mark this gentle reader. *Demittéſne nos, & à momento iſto non erimus tecum ultrà in æternum? &c.* What, wilt thou depart from us? And ſhal we be with thee no more for ever, after this moment? Shal it not be lawful for thee to do this or that, no more heerafter? And then (ſaith Saint Auſten) O Lord, turn from the mind of thy ſervant, to think of that, which they objected to my ſoul. What filth,

Cap. 10. what ſhameful pleaſures did they lay before mine eies. At length he ſaith, that after long and tedious combats, a marvelous tempeſt of weeping came upon him : and being not able

to

to resist, he ran away from Alipius, and cast himself on the ground under a fig-tree, and gave ful scope unto his eies, which brought foorth presently whole fluds of tears. Which after they were a little past over, he began to speak to God in this sort; *Et tu Domine, usquequo? Quam diu, quam diu, cras & cras? Quare non modo? Quare non hac hora finis est turpitudinis meæ?* O Lord, how long wilt thou suffer me thus? How long, how long shal I say, to-morow, to-morow? Why should I not do it now? Why should there not be an end of my filthy life, even at this hour? And after this foloweth his final and miraculous conversion, togither with the conversion of Alipius his cõpanion, which bicause it is set down breefly by himself, I wil recite his own words, which are as followeth, immediately upon those that went before. *Lib.8.c.12.*

36 I did talk this to GOD, and did weep most bitterly, with a deep contrition of my hart: and behold, I heard a voice, as if it had been of a boy or maid singing from som house by, and often repeating; Take up and read, take up and read. And straightway I changed my countenance, and began to think most earnestly with my self, whether children were woont to sing any such thing, in any kind of game that they used: but I never remember, that I had heard any such thing before. Wherfore repressing the force of my teares: I rose, interpreting no other thing, but that this voice came *S. Austens final conversion, by a voice from heaven.*

came from heaven, to bid me open the book that I had with me (which was Saint Pauls epiſtles) and to read the firſt chapter that I ſhould find. For I had heard afore of Saint Anthonie, how he was admoniſhed to his converſion, by hearing a ſentence of the Goſpel, which was read, when he by occaſion came into the church: and the ſentence was; *Go, and ſel al thou haſt, and give to the poor: and thou ſhalt have a treaſure in heaven: and com, and follow me.* Which ſaieng Saint Anthonie taking as ſpoken to him in particular; was preſently converted to* thee (O Lord.) Wherfore I went in haſte to the place where Alipius ſate, for that I had left my booke there when I departed: I ſnatched it up, and opened it, and read in ſilence the firſt chapter that offered it ſelf unto mine eies: and therin were theſe words; *Not in banketings, or in dronkennes: not in wantonnes, and chamber works: not in contention and emulation: but do you put on the Lord Ieſus Chriſt: and do you not perform the providence of the fleſh in concupiſcence.* Further than this ſentence I would not read, neither was it needful. For preſently with the end of this ſentence, as if the light of ſecuritie had been powred into my hart, al the darknes

S. Anthonies converſion. Athanaſius in vita Anthonij.

Mat. 19.

Rom. 13.

B. *In ſuch things as are peculiar or proper to ſom (as this was) there can be no general rule drawn unto others, that can ſtand by undowted warrant, without ſom ſpecial calling beſides: and ſo may it wel be dowted, whether S. Anthonie had on that place ſufficient ground-work of thoſe his doings, unleſſe he had ſom ſpecial motion beſides. It was otherwiſe with Saint Auguſtine, whoſe converſion was not, but to ſuch things as we are al bounden unto, and upon ſuch a place as ſpeaketh to al.*

darknes of my dowtfulnes fled away. Wherupon putting in my finger, or som other signe (which now I remember not) upon the place, I closed the book, and with a quiet countenance opened the whole matter to Alipius. And he by this means uttered also that which now wrought in him (which I before knew not) he desired that he might see what I had read: and I shewed him. He marked it al, and went further also than I had read. For it followeth in Saint Paul, (which I knew not) *Take unto you him that is yet weak in faith.* Which Alipius applied unto himself, and opened his whole state of dowtfulnes unto me. But by this admonition of Saint Paul, he was established, and was joined to me in my good purpose: but yet calmly, and without any troblesom cunctation according to his nature and maners, wherby he differed alwais greatly from me, in the better part. Rom.14.

37 After this we went to my mother: we tel hir the matter: she rejoiceth: we recite unto hir the order of the thing: she exulteth and triumpheth, and blessed thee (O Lord, which art more strong and liberal, than we can ask or understand) for that she saw now much more granted to hir from thee, touching me, than she was woont to aske with hir pittiful and lamentable sighs. For thou hadst so converted me now to thee, that I neither sought for wife, nor any other hope at al of this world: *Hir name was Monica: a verie holie woman as he sheweth. li.9.ca. 9.10.11. 12.13.*

living

living and abiding in that * rule of faith, in which thou didſt reveal me unto hir ſo many yeers before. And ſo thou didſt turn hir ſorrow now into more abundant joy than ſhe could wiſh: and into much more deer and chaſte joy, than ſhe could require by my children hir nephewes, if I had taken wife. O Lord, I am thy ſervant, I am now thy ſervant, and child of thy handmaid, thou haſt broken my chains, and I wil ſacrifice to thee therfore a ſacrifice of praiſe. Let my hart and toong praiſe thee, and let my bones ſay to thee; O Lord, who is like unto thee: Let them ſay it (O Lord) and do thou make anſwer (I beſeech thee) and ſay to my ſoul; *I am thy ſalvation.* Hitherto are Saint Auſtens words.

B. *Which was but a more carful endevor in the way of godlines, ſuch was not uſed of the common ſort. And ſo is this example of his, no patronage to any of our later monaſteries or rules, that were laden with looſenes and ſuperſtition: which notwithſtanding ſom would gladly defend by this rule of his.

Lib.9.c.1.

Annotations upon this converſion.

38 In this marvelous example of this famous mans converſion, there be divers things to be noted, both for our comfort, and alſo for our inſtruction. Firſt is to be noted the great conflict he had with his ghoſtly enimie before he could get out of his poſſeſſion and dominion. Which was ſo much the more (no dowt) for that he was to be ſo great a piller afterward in Gods church. And we ſee, Alipius found not ſo great reſiſtance: for the enimie ſaw there was much leſſe in him, to hurt his kingdom than in Auſten. Which ought greatly

ly to animate them, that feel great resistance, and strong temptations against their vocation: assuring themselves, that this is a sign of grace and favor, if they manfully go thorough. So was Saint Paul called (as we read) most violently being striken down to the ground, and made blinde by Christ before his conversion: for that he was a chosen vessel, to bear Christs name unto the gentils.

Those that are to be best men, have greatest conflict in their conversion. Acts. 9.

39 Secondly it is to be noted, that although this man had most strong passions before his conversion, & that in the greatest, and most incurable diseases, which cōmonly afflict worldly men: as in ambition, covetousnes, & sins of the flesh, as himself before confesseth: which maladies possessed him so strongly indeed, as he thought unpossible (before his conversion) ever to subdu and conquer the same: yet afterward he prooved the contrarie by the help of Gods omnipotent grace. Thirdly also is to be noted, that he had not only a good victory over these passions, but also found great sweetnes in the way of vertuous life. For a little after his conversion he writeth thus; I could not be satisfied (O Lord) in those dais, with the marvelous sweetnes which thou gavest me: how much did I weep in *thy hymns and canticles, being vehemently stirred up with the voices of thy church singing most sweetly? Those voices did run into mine eares, and thy truth did melt into mine hart, and thence did

Lib.6.c.6. & 15.

Lib.9.c.6. B.

*When the people of God did sing their psalms of thanksgiving and praises to God.

did boil out an affection of pietie, and made tears to run from me, and I was in moſt happie ſtate with them.

S. Auſtens diligence in trieng out his vocation.

40 Fourthly is to be noted for our inſtruction and imitation, the behavior of this man about his vocation. Firſt in ſearching and trieng out the ſame by his repair to Saint Ambroſe, Simplicianus, and others: by reading the word of God, frequenting of good companie, and the like: which thou oughteſt alſo (good reader) to do, when thou feeleſt thy ſelf inwardly mooved: and not to lie dead as many are woont, reſiſting openly the holie Ghoſt, with al good motions, and not ſo much as once to give eare to the knocking of Chriſt, at the door of their conſciences. Moreover, Saint Auſten as we ſee, refuſed not the means to know his vocation, but praied, wept, and oftentimes retired himſelf alone from companie to talk with God in that matter. Which many of us wil never do: but rather do deteſt and flie al means, that may bring us into thoſe cogitations of our converſion. Finaly Saint Auſten after he had once ſeen cleerly the wil and pleaſure of God: made no more ſtay of the matter, but brake off ſtrongly frō al the world and vanities therof: gave over his Retorik lecture at Millan: left al hope of promotion in the court, and betook himſelf to ſerve God thoroughly: and therfore no marvel if he received ſo great conſolation and advance-

Apoc. 3.

Lib. 9. c. 2.

ment

ment from God afterward, as to be so worthy a member in his church. Which example is to be folowed of al them that desire to keep a good conscience, so far foorth as ech mans condition and state of life permitteth.

41 And heer by this occasion, I may not let passe to advertise thee good reader, and also by Saint Austens example to forewarn thee, that whosoever meaneth to make this resolution thoroughly, must uze some violence at the beginning. For as fire if you rush in upon it with force, is easilie put out; but if you deal softlie, putting in one hand after another, you may rather hurt your self than extinguish the same: so is it with our passions, who require manhood and courage for a time at the beginning, which whosoever shal uze, togither with the other means therunto appertaining, he shal most certeinlie find that thing easie, which now he thinketh heavie, and that most sweet, which now he esteemeth so unsaverie. For proof wherof, as also for conclusion of this chapter, I wil alledge a short discourse out of Barnard: who after his fashion prooveth the same fitly out of the scriptures. Christ saith unto us; *Take my yoke, you shal find rest.* This is a marvelous noveltie: but it commeth from him which maketh al things new. He that taketh up a yoke findeth rest: he that leaveth al, findeth an hundred times so much. He knew wel this (I mean that man

Violence to be used at the beginning of our conversion.

Barn. in verba evangelij; Ecce nos reliquimus omnia, &c.

according to the hart of God) which * ſaid in his pſalm; *Doth the ſeat of iniquitie cleave to thee (O Lord) which feigneſt a labor in thy commandements?* Is not this a feigned labor (deer brethren) in a commandement? I mean, a light burden, an eaſie yoke, an annointed croſſe. So in old time he ſaid to Abraham; *Take thy ſon Iſaac whom thou loveſt, and offer him unto me a ſacrifice.* This was a feigned labor in a commandement: for Iſaac being offered, he was not killed, but ſanctified therby. Thou therfore, if thou hear the voice of God within thy hart, willing thee to offer up Iſaac (which ſignifieth joy or laughter) fear not to obey it faithfullie and conſtantly: whatſoever thy corrupt affection judgeth of the matter, be thou ſecure. Not Iſaac, but the ram ſhal die for it: thy joy ſhal not periſh, but thy ſtubburnes only, whoſe horns are intangled with thorns, and cannot be in thee without the prickings of anxietie. Thy Lord doth but tempt thee as he did Abraham, to ſee what thou wilt do. Iſaac (that is, thy joy in this life) ſhal not die, as thou imagineſt, but ſhal live: only he muſt be lifted up upon the wood, to the end thy joy may be on high, and that thou maiſt glorie not in thine own fleſh, but only in the croſſe of thy Lord, by whom thy ſelf alſo art crucified: crucified (I ſay) but crucified to the world: for unto God thou liveſt ſtil, and that much more than thou didſt before.

B. *The place being better conſidered, it doth not appeer that David ſo ſaid. Nevertheles, that which Barnard doth gather out of it, doth ſtand very wel with thoſe words of Chriſt that therwithal he allegeth of the light burden & eaſie yoke.

Pſal. 93.

Gen. 22.

Gal. 3.

CHAP.

CHAP. II.

Of the ſecond impediment, which is perſecution, affliction, and tribulation, wherby many men are kept from the ſervice of God.

MAnie there are in the world abroad, who either upon theſe conſideratiõs before laid down: or for that, they ſee ſom good men to live as merilie as themſelves, are content to yeeld thus much, that in verie deed they eſteem vertuous life to be pleaſant inough, to ſuch as are once entered in therunto: and that in good ſooth, for their own parts, they could be content to folow the ſame, if they might do it with quiet and peace of al hands. But to requeſt them unto it in ſuch time or place, or with ſuch order and circumſtances, as tribulation, affliction, or perſecution may fal upon them, for the ſame: they think it a matter unreaſonable, to be demanded, and themſelves verie excuſable; both before God and man, for refuſing it. But this excuſe is no better, than the other going before, of the pretended difficultie: for that it ſtandeth upon a falſe ground, as alſo upon an unjuſt illation,

made upon that ground. The ground is this, that a man may live vertuouſly, and ſerve God truly, with al worldly eaſe, and without any affliction, tribulation, or perſecution: which is falſe. For that, albeit external contradictions, and perſecutions be more in one time than in another; more in this place, than in that: yet can there not be any time or place without ſom, both external, and internal. Which although (as I have ſhewed before) in reſpect of the manifold helps and conſolations ſent from God in counterpoize of the ſame, they ſeem not heavie nor unpleaſant unto the godlie: yet are they in themſelves both great and waightie, as would appeer if they fel upon the wicked and impatient. Secondly, the illation made upon this ground, is unjuſt: for that it alledgeth tribulation, as a ſufficient reaſon to abandon Gods ſervice, which God himſelf hath ordained for a mean to the contrarie effect: that is, to draw men therby unto his ſervice. For better declaration wherof (the matter being of very great importance) I wil handle in this chapter, theſe four points. Firſt, whither it be ordinarie for al that muſt be ſaved, to ſuffer ſom kind of perſecution, tribulation, or affliction. Secondlie, what are the cauſes why God (ſo loving us as he doth) would choſe and appoint ſo to deale with us heer in this life. Thirdlie, what principal reaſons of comfort, a man may have in tribulation.

Four points to be handled in this chapter.

on. Fourthlie, what is required at his hands in that state. Which four points, being declared, I dowt not but great light shal appeer in this whole matter, which seemeth to flesh and blood to be so ful of darknes and improbabilities.

2 And touching the first, there needeth little proof: for that Christ himself saith to his disciples, and by them to al other his servants; *In mundo pressuram sustinebitis: In the world you shal sustain affliction.* And in another place; *In your patience shal you possesse your souls?* That is, by suffering patiently in adversities: which Saint Paul yet uttereth more plainly when he saith; *Al those that wil live godlie in Iesus Christ, shal suffer persecution.* If al, then none can be excepted. And to signifie yet further the necessitie of this matter, both Paul and Barnabas also did teach (as Saint Luke reporteth) *That we of necessitie must enter into the kingdom of God, by many tribulations.* Vsing the word *Oportet*, which signifieth a certein necessitie. And Christ himself yet more revealeth this secret, when he saith to Saint Iohn the Evangelist; *That he chastiseth al those whom he loveth.* Which words, the apostle as it were expounding to the Hebrews, saith; *Flagellat omnem filium quem recipit: He whippeth every child whom he receiveth.* And the apostle urgeth this matter so far in that place, as he affirmeth plainly, al those to be bastards, & no children of God, which are not afflicted by

Whether al good men must suffer tribulation or no.

Iohn. 16.

Luc. 11.

2. Tim. 3.

Acts. 14.

Apoc. 3.

Heb. 12.

verse. 8.

him in this life. The ſame poſition Saint Paul
2.Tim. 2. holdeth to Timothy; *Si ſuſtinemus, & conregnabimus: If we ſuffer with Chriſt, we ſhal reign with Chriſt*; and no otherwiſe. Wherin alſo concur-
Pſal. 33. reth holie David, when he ſaith; *Multæ tribulationes iuſtorum: The iuſt are appointed to many tribulations.*

3 The ſame might be prooved by many
Mat. 10. other means, as by that, Chriſt ſaith; *He came not to bring peace, but the ſword into the world.* Alſo
2.Tim.2. by that Saint Paul ſaith; *That no man can be crowned except he fight lawfullie.* But how can we fight, if we have no enimie to oppugn us? The
cap.2.&3. ſame ſignifieth Chriſt in the Apocalips, when he repeateth ſo often, that heaven is only for him that conquereth. The verie ſame is ſigni-
Mat. 8. fied by the ſhip, wherinto Chriſt entered with his diſciples, which was toſſed & tumbled, as if it would have been drowned: this (I ſay) by the ancient fathers expoſition, was a figure of the trobles and afflictions, that al thoſe ſhould ſuffer, which do rowe in the ſame with Chriſt our ſavior. The ſame alſo is prooved by that the
Iob. 7. life of man is called a warfare upon earth: and
Iob. 5. by that he is appointed to labor and travel, while he is heer: alſo by that, his life is repleniſhed with many miſeries, even by the ap-
Iob.13. pointment of God after mans fal. The ſame alſo is ſhewed by that, that God hath appointed every man to paſſe through the pains of death, before he come to joy: alſo, by the infinit contradicti-

tradictions and tribulations, both within and without, left unto man in this life: as for example, within are the rebellions of his concupiſcence and other miſeries of his mind, wherwith he hath continually to make war, if he wil ſave his ſoul. Without, are the world, and the devil, which do never ceaſe to aſſalt him, now by fair means, and now by fowl; now by flatterie, and now by threat; now alluring by pleaſure and promotion, now terrifieng by affliction and perſecution. Againſt al which the good Chriſtian hath to reſiſt manfully, or els he leeſeth the crown of his eternal ſalvation.

The example of ſaints.

4 The verie ſame alſo may be ſhewed by the examples of al the moſt renowned ſaints from the beginning: who were not only aſſalted internally with the rebellion of their own fleſh; but alſo perſecuted and afflicted outwardly: therby to confirm more manifeſtly this purpoſe of God. As we ſee in Abel, perſecuted and ſlain by his own brother, aſſoon as ever he began to ſerve God: alſo in Abraham, afflicted diverſly after he was once choſen by God: and moſt of al by making him yeeld to the killing of his own deer and only child. Of the ſame cup drank al his children & poſteritie that ſucceeded him, in Gods favor: as Iſaac, Iacob, Ioſeph, Moiſes, and al the prophets: of which Chriſt himſelf giveth teſtimonie, how their blood was ſhed moſt cruelly

Gen. 4.

Gen. 22.

Iudith. 8.

Mat. 5. 23.
Luc. 13.

by the world. The affliction alſo of Iob is woonderful, ſeeing the ſcripture affirmeth it to have com upon him by Gods ſpecial ap-
Iob. 1. pointment, he being a moſt juſt man. But yet more woonderful was the affliction of holie
Tob. 2. Tobias, who among other calamities, was ſtriken blind by the falling down of ſwallows
Tob. 12. dung into his eies: of which the angel Raphel told him afterward; *Bicauſe thou wert a man acceptable to God, it was of neceſſitie that this tentation ſhould proove thee.* Behold the neceſſitie of afflictions to good men. I might ad to this the example of David & others: but that the Apoſtle giveth a general teſtimonie of al the ſaints
Heb. 11. of the old teſtament, ſaieng; *That ſom were racked, ſom reproched, ſom whipped, ſom chained, ſom impriſoned: others were ſtoned, cut in peeces, tempted, and ſlain with the ſword: ſom went about in hair-cloth, in skins of goats, in great need, preſſed and afflicted: wandring and hiding themſelves in wilderneſſes, in hils, in caves, and holes under ground, the world not being woorthy of them.* Of al which he pronounceth this comfortable ſentence, to be noted of al men. *Non ſuſcipientes redemptionem; ut meliorem invenirent reſurrectionem:* That is; *God would not deliver them from theſe afflictions in this life, to the end their reſurrection and reward in the life to com, might be more glorious.* And this of the ſaints of the old teſtament.

5 But now in the new teſtament, founded expreſſedly upon the croſſe, the matter ſtandeth

deth much more plain, & that with great reason. For if Christ could not go into this glorie but by suffering, as the scripture saith: then by the most reasonable rule of Christ affirming, that *The servant hath not privilege above his maister*: it must needs follow, that al have to drink of Christs cup, which are appointed to be partakers of his glory. And for proof heerof; look upon the deerest frinds that ever Christ had in this life, and see whether they had part therof or no. Of his mother, Simeon propheſied and told hir at the beginning; *That the sword of tribulation should passe hir hart*. Signifieng therby, the extream afflictions that she felt afterward in the death of hir son, and other miseries heaped upon hir. Of the apostles it is evident, that beside al the labors, travels, needs, sufferings, persecutions, and calamities which were infinite, and in mans sight intolerable (if we beleeve S.Paul, recounting the same) beside al this (I say) God would not be satisfied, except he had their blood also: and so we see that he suffered none of them to die naturaly, but only Saint Iohn: albeit, if we consider what Iohn also suffered in so long a life as he lived, being banished by Domitian to Pathmos; & at another time, thrust into a tun of hot oil at Rome (as Tertullian and Saint Ierom do report) we shal see that his part was no lesse than others in this cup of his maister. I might rekon up heer infinite other examples: but it needeth

Luc. 24.
Mat. 10.
Luc. 6.
Mat. 10.
Luc. 2.
1.Cor. 4.
2.Cor. 4.
6.11.12.
Acts.20.
Rom. 8.
Iohn.21.
Tert.lib.de preſcrip.heretic.
Ierom.lib. cont.Ia.vin.

deth not. For it may ſuffice, that Chriſt hath given this general rule in the new teſtament;

Mat. 10. *He that taketh not up his croſſe and followeth me, is not woorthy of me.* By which is reſolved plainly, that there is no ſalvation now to be had, but only for them that take up (that is, do bear willingly) their proper croſſes, and therwith do follow their captain, walking on with his croſſe on his ſhoulders before them.

An obiection answered. 6 But heer ſom man may ſay: If this be ſo, that no man can be ſaved without a croſſe, that is, without affliction, and tribulation, how do al thoſe that live in peaceable times and places, where no perſecution is, no trouble, no affliction, or tribulation? To which I anſwer: firſt, that if there were any ſuch time or place, the men living therin, ſhould be in great danger; according to the ſaieng of the prophet; *They are not in the labor of other men, nor*

Pſal. 72. *yet whipped and puniſhed as others are: and therfore pride poſſeſſed them, and they were covered with iniquitie and impietie: and their iniquitie proceeded of their fatneſſe, or abundance.* Secondlie I anſwer; that there is no ſuch time or place ſo void of tribulation, but that there is alwais a croſſe to be found, for them that wil take it up. For either is there povertie, ſiknes, ſlander, enmitie, injurie, contradiction, or ſom like affliction offered continually. For that, thoſe men never want in the world, wherof the prophet

Pſal. 37. ſaid; *Theſe that do render evil for good, did detract*

from

from me, for that I followed goodnes. At the leaſt wiſe there never want thoſe domeſtical enimies, of which Chriſt ſpeaketh: I mean either our kinred and carnal frinds, which commonly reſiſt us, if we begin once throughly to ſerve God: or els our own diſordinate affections, which are the moſt perilous enimies of al: for that they make us war upon our own ground. Matt. 7.

Again, there never want the temptations of the world, & devil: the reſiſting wherof is much more difficult in time of peace and welth, than in time of external affliction and perſecution: for that theſe enimies are ſtronger in flatterie, than in force: which a godly father expreſſeth by this parable. The ſun and wind (ſaith he) agreed on a day to prove their ſeveral ſtrengths, in taking a cloke from a waifairing man. And in the forenoon the wind uſed al violence that he could to blow off the ſaid cloke. But the more he blew, the more faſt held the traveler his cloke, and gathered it more cloſelie about him. At afternoon the ſun ſent foorth his pleaſant beams, and by little and little ſo entered into this man, as he cauſed him to yeeld and put off, not only his cloke, but alſo his cote. Wherby is ment (ſaith this father) that the allurements of pleaſure are more ſtrong & harder to be reſiſted, than the violence of perſecution. The like is ſhewed by the example of David, who reſiſted eaſilie many aſſaults of adverſitie: but yet fel dangerouſlie in time of

Time of peace more dangerous, than of perſecution.

A parable.

2. Reg. 11.

proſperitie. Wherby appeereth that vertuous men have no leſſe war in time of peace, than in time of perſecution: and that never there wanteth occaſion of bearing the croſſe, and ſuffering affliction, to him that wil accept of the ſame. And this may ſuffice for this firſt point, to proove that every man muſt enter into heaven by tribulation, as Saint Paul ſaith.

The cauſe why God ſendeth affliction to the godly.

7 Touching the ſecond, why God would have this matter ſo: it were ſufficient to anſwer, that it pleaſed him beſt ſo, without ſeeking any further reaſon of his meaning heerin: even as it pleaſed him* without al reaſon in our ſight, to abaſe his Son ſo much as to ſend him hither into this world, to ſuffer and die for us. Or if we wil needs have a reaſon heerof, this one might be ſufficient for al: that ſeeing we look for ſo great a glory as we do, we ſhould labor a little firſt for the ſame, and ſo be made ſomwhat worthy of Gods favor, & exaltation. But yet for that it hath pleaſed his divine majeſtie, not only to open unto us his wil and determination for our ſuffering in this life; but alſo divers reaſons of his moſt holie purpoſe and pleaſure therin, for our further encouragement and conſolation which do ſuffer:

B.

* There was great reaſon in it, for that, ſeeing man had ſinned by mā was the juſtice of God to be ſatiſfied, which notwithſtanding no man, but he alone, could do. Wherby it may ſeem, that although God hath given to this our Author a very good gift in perſuading to godlines of life (for which we have to æſteem of him accordingly): yet hath he not given him therwithal ſo ful a knowlege of the myſterie of our redemption in Chriſt. So it is leſſe marvel, that he is in matters of controverſie further to ſeek, than otherwiſe by his godly diſpoſition, we may think that he ſhould.

I wil in this place repeat som of the same, for declaration of his exceeding great love, and fatherly care towards us.

8 The first cause then, and the most principal is to increase therby our glorie in the life to com. For having appointed by his eternal wisdom and justice, that none shal be crowned there, but such as endure (in som good measure) a fight in this world: the more and greater combats that he giveth (togither with sufficient grace to overcom therin) the greater crown of glorie prepareth he for us at our resurrection. This cause toucheth the apostle in the words alledged of the saints of the old testament, to wit, that they received no deliverance from their miseries in this world, to the end they might find a better resurrection in the world to com. This also ment Christ expresly when he said; *Happie are they which suffer persecution, for theirs is the kingdom of heaven: happie are you when men speak evil, and persecute you, &c. Reioice and be glad (I say) for that your reward is great in heaven.* Hither also do appertain al those promises; *Of gaining life, by leesing life: of receiving a hundred for one,* and the like. Heerhence do proceed al those large promises to mortification, and newnes of life. In both which are great conflicts against the flesh, world, and our own sensualitie, and cannot be performed but by sufferings and affliction. Finaly, Saint Paul declareth this matter fully; when

1 *Increase of glorie.*

2. Tim. 2. Apoc. 2.

Heb. 11.

Matt. 5.

Mat. 10. Mat. 19. Esai. 56.

when he ſaith; *That a little and ſhort tribulation in this life worketh a weight of glorie above al meaſure in the height of heaven.*

2 *Hate of the world.*

9 The ſecond cauſe why God appointed this, is to draw us therby from the love of the world, his profeſſed enimie: as in the next chapter ſhal be ſhewed at large. This cauſe
1. Cor. 11. Saint Paul uttereth in theſe words; *We are puniſhed of God, to the end we ſhould not be damned with this world.* Even then, as a nurſe, that to wean hir child from the liking of hir milk, doth annoint hir teat with alloes, or ſom other ſuch bitter things: ſo our merciful father that would retire us from the love of worldly delites, wherby infinite men do periſh daily, uſeth to ſend tribulation: which of al other things hath moſt force to work that effect: as
Luc. 15. we ſee in the example of the prodigal ſon, who could by no means be ſtaied from his pleaſures, but only by affliction.

3 *A medecin to cure our diſeaſes.*

10 Thirdly, God uſeth tribulation as a moſt preſent and ſovereign medicin, to heal us of many diſeaſes, otherwiſe almoſt incurable. As firſt, of a certain blindnes, and careleſſe negligence in our eſtate, contracted by wealth, and proſperitie. In which ſenſe the ſcripture ſaith;
Ecc. 28. that *Affliction giveth underſtanding.* And the wiſe
Pro. 29. man affirmeth, that *The rod bringeth wiſdom:* as
Tobi. 12. alſo the ſight of Toby was reſtored by the bit-
Dan. 4. ter gall of a fiſh. And we have cleer examples
2. Mac. 9. in Nabuchodonoſor, Saul, Antiochus, and Ma-
2. Par. 33. naſſes:

nasses : al which came to see their own faults by tribulation; which they would never have done in time of prosperitie. The like we read of the brethren of Ioseph, who falling into som affliction in Egypt, presently entered into their own conscience, and said; *We suffer these things woorthily, for that we sinned against our brother.* And as tribulation bringeth this light, wherby we see our own defects : so helpeth it greatly to remoove and cure the same : wherin it may be wel likened unto the rod of Moises. For as that rod striking the hard rocks, brought foorth water, as the scripture saith : so this rod of affliction falling upon stonie harted sinners, mollifieth them to contrition, and oftentimes bringeth foorth the fluds of tears to repentance. In respect wherof, holie Toby saith to God; *In time of tribulation thou forgivest sin.* And for like effect, it is compared also to a file of iron, which taketh away the rust of the soul : also to a purgation that driveth out corrupt humors: and finaly to a goldsmiths fire, which consumeth away the refuse metals, and fineth the gold to his perfection. *I wil try thee by fire to the quik* (saith God to a sinner by Esay the prophet) *and I wil take away al thy tin, and reffuse metal.* And again by Ieremie; *I wilt melt them; and try them by fire.* This he ment of the fire of tribulation, whose propertie is, (according as the scripture saith) to purge and fine the soul, as fire purgeth and fineth gold in the fornace.

Gen. 42.
Exo. 17.
Deut. 8.
Psal. 77.
Tobi. 3.
Iob. 23.
Pro. 17.
Eccl. 2.
Esai. 1.
Ierem. 9.
Sap. 3.
Zac. 13.

For

For beſides the purging and remooving of greater ſins, by conſideration, and contrition (which tribulation worketh, as hath ben ſhewed:) it purgeth alſo the ruſt of infinit evil paſſions, appetites, and humors in man: as the humor of pride, of vain glorie, of ſloth, of choler, of delicate niſenes, and a thowſand mo, which proſperitie ingendereth in us. This God declareth by the prophet Ezechiel, ſaieng of a ruſtie ſoul; *Put hir naked upon the hot coles, and let hir heat there, until hir braſſe be melted from hir, and until hir corruption be burned out, and hir ruſt conſumed. There hath been much labor and ſweat taken about hir, and yet hir over-much ruſt is not gone out of hir.* This alſo ſignifieth holie Iob, when having ſaid, that *God inſtructeth a man by diſcipline (or correction) to the end he may turn him from the things that he hath done, and deliver him from pride*: (which is underſtood of his ſinful acts) he addeth a little after, the maner of this purgation, ſaieng; *His fleſh being conſumed by puniſhments, let him return again to the dais of his youth.* That is, al his fleſhly humors and paſſions, being now conſumed by puniſhments and tribulations, let him begin to live again in ſuch puritie of ſoul, as he did at the beginning of his youth, before he had contracted theſe evil humors and diſeaſes.

Ezc. 24.

Iob. 33.

verſ. 25.

4 *A preſervative.*

11 Neither only is tribulation a ſtrong medicin to heal ſin: and to purge away the refuſe metals in us of braſſe, tin, iron, lead, and droſſe,

Eze. 22.

drosse, as God by Ezechiel saith: but also a most excellent preservative against sin for the time to com: according as good king David said; *Thy discipline (O Lord) hath corrected me for evermore.* That is, it hath made me warie, and watchful, not to commit sin again, according as the scripture saith in another place; *A greevous infirmitie or affliction maketh the fool sober.* For which cause the prophet Ieremie calleth tribulation; *Virgam vigilantem: A watchful rod.* That is, as Saint Ierom expoundeth it, a rod that maketh a man watchful. The same signifieth God, when he said by Ose the prophet; *I wil hedge in thy way with thorns.* That is, I wil so close thy life on every side with the remembrance and fear of affliction, that thou shalt not dare to tread awry, lest thou tread upon a thorn. Al which, good David expresseth of himself in these words; *Before I was humbled and brought low by affliction, I did sin and offend thee (O Lord) but after that time, I have kept thy commandements.*

Psal. 17. Eccl. 31. Ierem. 1. Osee. 2. Psal. 18.

12 Of this also appeereth another cause, why God afflicteth his elect in this life: and that is, to prevent his justice upon them, in the world to come. Touching which, Saint Barnard saith thus; Oh would to God som man would now beforehand, provide for my head abundance of waters, and to mine eies a fountain of tears: for so happily the burning fire should take no hold, where running tears

5 *A prevention of punishment.*

Serm. 55. in Cantic.

had clenſed before. And the reaſon of this is, (as that holie man himſelf noteth after) for
Naum. 1. that God hath ſaid by Naum the prophet; *I have afflicted thee once, & I wil not afflict thee again: there ſhal not com from me a double tribulation.*

6 *To prove us.* 13 Sixtlie, God ſendeth tribulation upon his ſervants, to proove them therby, whether they be faithful and conſtant or no: That is, to make themſelves and other men ſee and confeſſe, how faithful or unfaithful they are. This after a ſort was figured, when Iſaac would
Gen. 27. grope & touch his ſon Iacob, before he would bleſſe him. And this the ſcripture expreſſeth plainly, when talking of the tribulations laid upon Abraham. It addeth; *Tentavit Deus Abraham: God tempted Abraham.* By theſe means
Gen. 22. to proove him. And Moiſes ſaid to the people
Deut. 8. of Iſrael; *Thou ſhalt remember how thy God led thee fortie yeers about the deſert to afflict thee, and tempt thee: to the end it might appeer what was in thy hart: whether thou wouldeſt keep his commandements or no.* And again, a few chapters after;
Deu. 13. *Your God and Lord doth tempt you to the end it may be manifeſt whether you love him or no, with al your hart, and with al your ſoul.* In which ſenſe, alſo the ſcripture ſaith of Ezechias, after many praiſes given unto him; *That God left him for a time to be*
2. Par. 32. *tempted, that the thoughts of his hart might therby be made manifeſt.* And that this is Gods faſhion towards al good men, king David ſheweth in
Pſal. 63. the perſon of al, when he ſaith; *Thou haſt proo-*

ved

ved us (O Lord) thou hast examined us by fire: thou hast laid tribulation upon our baks, and hast brought men upon our heads. And yet how wel he liked of this matter, he signifieth, when he calleth for more therof in another place, saieng; *Try me (O Lord) and tempt me: burn my reins and hart within me.* That is, try me by the way of tribulation and persecution, search out the secrets of my hart and reins: let the world see, whether I wil stick to thee in adversitie or no. Thus said that holie prophet, wel knowing that, which in another place the holie Ghost uttereth; that *As the fornace trieth the potters vessels, so tribulation trieth men.* For as the sound vessels only do hold when they com to the fornace, and those which are crased do break in peeces: so in time of tribulation and persecution, the vertuous only stand to it, and the counterfet bewray themselves: according to the saieng of Christ; *In tempore tentationis recedunt*; *They depart from me in time of temptation.*

Psal. 25.

Eccl. 2.

Luc. 8.

14 The seventh reason, why God laieth tribulation upon the vertuous, is, therby to make them run unto him for aid and help: even as the mother, to make hir child more to love hir, and to run unto hir, procureth the same to be made afraid and terrified by others. This, God expresseth plainly by the prophet Ose, saieng of those that he loved; *I wil draw them unto me, in the ropes of Adam, in the chains of love, and wil seem*

7 *To make men run to God.*

Ose. 11.

unto them as though I raiſed a yoke upon their iaw bones. By the ropes of Adam, he meaneth affliction, wherby he drew Adam to know himſelf: as alſo appeereth by that he addeth of the heavie yoke of tribulation, which he wil lay upon the heads and faces of his ſervants, as chains of love, therby to draw them unto him. This chain
Pſal. 31. had drawn David unto him, when he ſaid; *O Lord, thou art my refuge from the tribulation of ſinners.*
Eſai. 26. As alſo thoſe wherof Eſay ſaith; *They ſought thee out (O Lord) in their affliction.* Alſo thoſe of
Pſal. 15. whom David ſaid; *Infirmities were multiplied upon them, and after that, they made haſte to come.* And
Oſe. 6. God ſaith generally of al good men; *They wil riſe betimes in the morning, and com to me in their tribulation.* Wherfore holy king David, deſiring to do certain men good, and to win them to God, ſaith in one of his pſalms; *Fil their faces*
Pſal. 82. *(O Lord) with ſhame and confuſion, and then wil they ſeek unto thy name.* And this is tru (as I ſaid) in the elect and choſen ſervants of God: but in the reprobate, this rope draweth not; this yoke holdeth not; neither doth this chain of love win them unto God. Wherof God himſelf cõ-
Ierem. 2. plaineth, ſaieng; *In vain have I ſtriken your children; for they have not received my diſcipline.* And again the prophet Ieremie ſaith of them to
Ierem. 5. God; *Thou haſt cruſhed them, and they have refuſed to receive thy diſcipline: they have hardened their faces even as a rok, and wil not return to thee. Behold, they have rent the yoke, and broken the chains.*

The ſecond Chapter. Of tribulation.

15 Of this now enſueth an eight reaſon, why God bringeth his ſervants into affliction: to wit, therby to ſhew his power and love in delivering them. For as in this world a princely mind deſireth nothing more, than to have occaſion wherby to ſhew his abilitie and good wil unto his deer frind: ſo God, which hath al occaſions in his own hands, and paſſeth al his creatures togither in greatnes of love, and nobilitie of mind, worketh purpoſely divers occaſions and opportunities, wherby to ſhew and exerciſe the ſame. So he brought the three children into the burning fornace, therby to ſhew his power and love in delivering them. So he brought Daniel, into the lions den; Suſanna, unto the point of death; Iob, into extreme miſerie; Ioſeph, into priſon; Tobie, unto blindnes: therby to ſhew his power and love in their deliverance. For this cauſe alſo did Chriſt ſuffer the ſhip to be almoſt drowned, before he would awake: and Saint Peter to be almoſt under water, before he would take him by the hand.

8 *To manifeſt Gods power and love in delivering.*

Dan. 3. 6. 13. Iob. 1. 2. Gen. 31. Tob. 2. 12.

Matt. 8. Mat. 14.

16 And of this one reaſon, many other reaſons and moſt comfortable cauſes do appeer of Gods dealing heerin. As firſt, that we being delivered from our afflictiõs, might take more joy and delite therof, than if he had never ſuffered the ſame. For as water is more grateful to the waifaring man, after a long drith; and a calm more pleaſant unto paſſengers after a

9 *The ioy of deliverance.*

troubleſom tempeſt: ſo is our deliverie more ſweet after perſecution or tribulation: according as the ſcripture ſaith; *Specioſa miſericordia*
Eccl. 35. *Dei in tempore tribulationis: The mercie of God is beautiful and pleaſant in time of tribulation.* This
Iohn. 16. ſignified alſo Chriſt, when he ſaid; *Your ſorrow ſhal be turned into ioy:* that is, you ſhal rejoice, that ever you were ſorrowful. This had David prooved, when he ſaid;
Pſal. 22. *Thy rod (O Lord) and thy ſtaff have comforted me:* that is, I take great comfort that ever I was chaſtiſed with them. And again;
Pſal. 93. *According to the multitude of my ſorrows, thy conſolations have made ioiful my mind:* that is, for every ſorrow that I received in time of affliction, I receive now a conſolation after my deliverance. And again, in another place; *I wil exult and reioice in thy mercie, O Lord.* And wherfore (good king) wilt thou ſo rejoice? It foloweth
Pſal. 30. immediatly; *For that thou haſt reſpected mine abaſement, and haſt delivered my ſoul from the neceſſitie wherin ſhe was, and haſt not left me in the hands of mine enimie.* This then is one moſt gracious meaning of our loving and merciful father, in afflicting us for a time; to the end, our joy may be the greater after our deliverance, as no dowt but it was, in al thoſe whom I have named before, delivered by Gods mercy: I mean, Abraham, Ioſeph, Daniel, Sidrach, Miſach and Abdenago; Suſanna, Iob, Tobias, Peter, and the reſt: who took more joy after their deliverance, than if they had never been in affliction

fliction at al. When Iudith had delivered Bethulia, and returned thither with Holofernes head: there was more hartie joy in that citie, than ever there would have been, if it had not been in diſtreſſe. When S. Peter was delivered out of priſon by the Angel: there was more joy for his deliverance in the Church, than could have been, if he had never been in priſon at al. Iudit. 6. 14. 15. Acts. 12.

17 Out of this great joy reſulteth another effect of our tribulation, much pleaſant to God, and comfortable to our ſelves: and that is, a moſt hartie and earneſt thankſgiving to God for our deliverance: ſuch as the prophet uſed, when he ſaid, after his deliverance; *I for my part wil ſing of thy ſtrength, and wil exalt thy mercy betimes in the morning, for that thou haſt been my aider and refuge, in the day of my tribulation.* Such hartie thanks and praiſe did the children of Iſrael yeeld to God for their deliverance, when they were paſſed over the red ſea in that notable ſong of theirs, which beginneth; *Cantemus Domino.* And is regiſtred by Moiſes in Exodus. From like hartie affect came alſo thoſe ſongs of Anna, Debora, and Iudith, mooved therunto by the remembrance of their affliction paſt. And finaly, this is one of the cheefeſt things that God eſteemeth and deſireth at our hands: as he teſtifieth by the prophet, ſaieng; *Cal upon me in the day of tribulation: I wil deliver thee, and thou ſhalt honor me.* 10 *Thanksgiving for our deliverance.* Pſal. 58. Exo. 15. 1. Reg. 2. Iudic. 5. Iudit. 12. Pſal. 49.

11 *Emboldening us in Gods ſervice.*

18 Beſides al theſe, God hath yet further reaſons of laieng perſecution upon us: as for example; for that by ſuffering, and perceiving indeed Gods aſſiſtance & conſolation therin, we com to be ſo hardie, bold, and conſtant in his ſervice, as nothing afterward can diſmay us: even as Moiſes, though he were firſt afeard of the ſerpent made of his rod, and fled away from it: yet, after by Gods commandement he had once taken it by the tail, he feared it no more. This the prophet David expreſſeth notably, when he ſaith; *God hath been our refuge, and ſtrength, and helper in our great tribulations: and therfore we wil not fear, if the whole earth ſhould be troubled, and the mountains caſt into the midſt of the ſea.* What greater confidence can be imagined than this?

Exod. 4.

Pſal. 45.

12 *The exerciſe of al the vertues.*

19 Again, by perſecution and affliction God bringeth his children to the exerciſe of many of thoſe vertues that do belong to a Chriſtian man, and to enter into ſom reaſonable poſſeſſion of them. As for example; Faith is exerciſed in time of tribulation, in conſidering the cauſes of Gods exerciſing of us, and beleeving moſt aſſuredly the promiſes he hath made for our deliverance. Hope is exerciſed in conceiving and aſſuring hirſelf of the reward promiſed to them that ſuffer patience. Charitie is exerciſed in conſidering the love of Chriſt ſuffering for us, and therby provoketh the afflicted to ſuffer again with him. Obedience is exerciſed

Faith.

Hope.

Charitie.

Obedience.

exercised in conforming our wils to the wil of Christ. Patience in bearing quietly. Humilitie in abasing our selves in the sight of God. And so likewise al other vertues, belonging to a good Christian, are stirred up, and established in man by tribulation, according to the saieng of S. Peter; *God shal make perfect, confirm, and establish those, which have suffered a little for his name.* 1. Pet. 5.

Patience.
Humilitie.

20 Finally, Gods meaning is, by laieng persecution and affliction upon us, to make us perfect Christians: that is, like unto Christ our captain, whom the prophet calleth; *Virum dolorum, & scientem infirmitatem: A man of sorrows, and one that had tasted of al maner of infirmities.* Esai. 53.

13 *To make us like unto Christ.*

Therby to receive the more glorie at his return to heaven, and to make more glorious al those that wil take his part therin. To speak in one word: God would make us by tribulation crucified Christians: which is the most honorable title than can be given unto a creature: crucified (I say) and mortified to the vanities of this world; to the flesh; and to our own concupiscence and carnal desires: but quik and ful of al lively spirit, to vertu, godlines, & devotion. This is the heavenly meaning of our soveraign Lord & God, in sending us persecution, tribulation, & affliction: in respect wherof holy Iob dowteth not to say; *Blessed is the man that is afflicted by God.* Iob. 5. And Christ himself yet more expresly; *Happie are they which suffer persecution.* Mat. 5. If they are happie and blessed therby: then are the

Crucified Christians.

the worldly greatly awry, which ſo much abhor the ſufferance therof: then is GOD but unthankfully dealt withal by many of his children, who repine at this happines beſtowed upon them: wheras indeed they ſhould accept it with joy and thankſgiving. For proofe and better declaration wherof; I wil enter now into the third point of this chapter, to examin what reaſons & cauſes there be, to induce us to this joifulnes and contentation of tribulation.

The third part of this chapter, why tribulations ſhould be received ioifully.

21 And firſt, the reaſons laid down alreadie of Gods merciful, and fatherly meaning in ſending us affliction, might be ſufficient for this matter: that is, to comfort and content any Chriſtian man or woman, who taketh delite in Gods holie providence towards them. For if God do ſend affliction unto us, for the increaſe of our glorie in the life to com; for drawing us from infection of the world; for opening our eies, and curing our diſeaſes; and for preſerving our ſouls from ſin heerafter (as hath been ſhewed) who can be juſtly diſpleaſed therwith, but ſuch as are enimies unto their own good? We ſee that for the obtaining of bodily health we are content, not only to admit many bitter and unpleaſant medicins: but alſo (if need require) to yeeld willingly ſom part of our blood to be taken from us. And how much more ſhould we do this, to the end that we hazard not the eternal health and ſalvation of our ſoul? But now further;

ther; if this medicin have ſo many mo commodities beſides, as have been declared: if it ſerve heer for the puniſhment of our ſin, du otherwiſe at another place, in far greater quantitie and rigor of juſtice: if it make a trial of our eſtate, and do draw us to God: if it procure Gods love towards us: yeeld matter of joy: by our deliverance provoke us to thankfulnes; embolden and ſtrengthen us: and finaly, if it furniſh us with al vertues, and do make us like to Chriſt himſelf: then is there ſingular great cauſe, why we ſhould take comfort and conſolation therin: for that, to com neer and to be like unto Chriſt, is the greateſt dignitie and preeminence in the world. Laſtlie, if Gods eternal wiſdom hath ſo ordained and appointed, that this ſhal be the badge and liverie of his Son; the high way to heaven, under the ſtandard of his croſſe: then ought we not to refuſe this liverie; not to flee this way, but rather with good Peter and Iohn to eſteem it a great dignitie, to be made woorthy of the moſt bleſſed participation therof. We ſee, that to wear the colors of the prince, is thought a prerogative among courtiers in this world: but to wear the robe or crown it ſelf, were to great a dignitie for any inferior ſubject to receive. Yet Chriſt our Lord and king is content to impart both of his with us. And how then ought we (I pray you) accept therof. Acts. 5.

22 And now (as I have ſaid) theſe reaſons might

might be ſufficient, to comfort and make joiful al thoſe that are called to ſuffer affliction and tribulation. But yet there want not ſom more particular conſiderations beſides. Wherof the firſt and moſt principal is, that this matter of perſecution commeth not by chance or caſualitie, or by any general direction from higher powers: but by the ſpecial providence and peculiar diſpoſition of God: as Chriſt ſheweth at large in Saint Mathews Goſpel: that is, this heavenly medicin or potion is made unto us, by Gods own hand in particular. Which Chriſt ſignifieth, when he ſaith; *Shal I not drink the cup which my father hath given me?* That is, ſeeing my father hath tempered a potion for me, ſhal I not drink it? As who would ſay, it were too much ingratitude. Secondly, is to be noted, that the very ſame hand of God, which tempered the cup for Chriſt his own Son, hath done the ſame alſo for us, according to Chriſt his ſaieng; *You ſhal drink of my cup.* That is, of the ſame cup which my father hath tempered for me. Heerof it followeth; that, with what hart and love God tempered this cup unto his own Son; with the ſame he hath tempered it alſo to us: that is, altogither for our good, and his glorie. Thirdly, is to be noted, that this cup is tempered with ſuch ſpecial care (as Chriſt ſaith) that what trouble or danger ſoever it ſeem to work: yet ſhal not one hair of our head periſh by the ſame. Nay further

Special conſiderations of comfort in affliction.

Mat. 10.

Ioh. 16.

Mat. 10.

Luc. 21.

Mat. 10.

further is to be noted, that which the prophet saith; *O Lord, thou shalt give us to drink in tears, in measure.* That is, the cup of tears and tribulation shal be so tempered in measure by our heavenly physician, as no man shal have above his strength. The dose of aloes, and other bitter ingredients shal be qualified with manna, and sufficient sweetnes of heavenlie consolation. *God is faithful* (saith Saint Paul) *and wil not suffer you to be tempted above your abilitie.* This is a singular point of comfort, and ought alwais to be in our remembrance. Psal. 79. 1. Cor. 10.

23 Beside this, we must consider that the appointing and tempering of this cup, being now in the hands of Christ our Savior, by the ful commission granted him from his father: and he having learned by his own sufferings (as the apostle notifieth) what it is to suffer in flesh and blood: we may be sure that he wil not lay upon us more than we can bear. For, as if a man had a father or brother, a most skilful physician, and should receive a purgation from them, tempered with their own hands, he might be sure it would never hurt him, what rumbling soever it made in his bellie for the time: so and much more may we be assured of the potion of tribulation ministred us, by the hand of Christ: though (as the Apostle saith) it seem unto us unpleasant for a time, but above al other comfortable cogitations, this is the greatest and most comfortable, to con- Mat. 28. Heb. 5. Heb. 12.

conſider, that he divideth this cup only of love, as himſelf proteſteth, and the apoſtle prooveth: that is, he giveth out portions of his croſſe (the richeſt jewel that he maketh account of) as worldly princes do their treaſure, unto none, but unto choſen and picked frinds: and among them alſo, not equaly to ech man, but to everie one a meaſure, according to the meaſure of good wil, wherwith he loveth him. This is evident by the examples before ſet down of his deereſt frinds, moſt of al afflicted in this life: that is, they received greater portions of this treaſure, for that his good wil was greater towards them. This alſo may be ſeen manifeſtly in the example of Saint Paul: of whom after Chriſt had ſaid to Ananias; *Vas electionis eſt mihi: He is a choſen veſſel unto me.* He giveth immediately the reaſon therof; *For I wil ſhew unto him, what great things he muſt ſuffer for my name.* Lo heer: for that he was a choſen veſſel, therfore he muſt ſuffer gret matters. Doth not the meaſure of ſuffering go then according to the meaſure of Gods love unto us? Surely Saint Peter knew wel how the matter went, and therfore he writeth thus; *If you living wel, do ſuffer with patience, this is a grace (or privilege) before God.* And again a little after; *If you ſuffer reproch in the name of Chriſt, you are happie: for that the honor, and glorie, and power of God, and of his holie ſpirit, ſhal reſt upon you.*

Apoc. 3.
Heb. 12.

Gods meaſure of tribulation goeth according to the meaſure of his love.

Acts. 9.

1. Pet. 2.

1. Pet. 4.

24 Can there be any greater reward promiſed,

mised, or any more excellent dignitie, than to be made partaker of the honor, glorie, and power of Christ? Is it marvel now if Christ said; *Happie are you when men revile and persecute you?* Mat. 5. Is it marvel though he said; *Gaudete in illa die, & exultate: Reioice and triumph ye at that day?* Is it Luc. 6. marvel though Saint Paul said; *I take great pleasure, and do glorie in mine infirmities, or afflictions, in my reproches, in my necessities, in my persecutions, in my distresses for Christ?* 2. Cor. 12. Is it marvel if Peter and Iohn, being reproched and beaten at the judgment seat of the Iewes, went away rejoicing that they were esteemed woorthy to suffer cō-tumelie for the name of Iesus? Is it marvel though Saint Paul accounted this such a high privilege given to the Philippians, when he said; *It is given to you, not only to beleeve in Christ but also to suffer for him, and to have the same combat, which you have seen in me, and now hear of me?* Philip. 1. Al this is no marvel (I say) seeing that suffering with Christ, and bearing the crosse with Christ is as great preferment in the court of heaven, as it should be in an earthly court, for the prince to take off his own garment, and to lay it on the bak of one of his servants.

25 Of this now followeth another consequent of singular consolation, in time of affliction: and that is, that tribulation (especialy when grace is also given to bear it patiently) is a great conjecture of predestination to eternal life (for, so much do al those arguments before touched

Tribulation a signe of predestination.

touched inſinuate:) as alſo in the contrarie part, to live in continual proſperitie, is a dredful ſign of everlaſting reprobation. This point is marvelouſly prooved by the apoſtle unto the Hebrews, and greatly urged. And Chriſt giveth a plain ſignification in S. Luke, when he ſaith; *Happie are you that weep now, for you ſhal laugh.* And on the other ſide; *Wo unto you that laugh now, for you ſhal weep: wo unto you rich men, which have your conſolation heer in this life.* And yet more vehemently than al this, doth the ſaieng of Abraham to the rich man in hel (or rather Chriſts words parabolically attributed unto Abraham) confirm this matter: for he ſaith to the rich man, cōplaining of his torment; *Remember child, that thou receivedſt good in thy life time.* He doth not ſay (as Saint Barnard wel noteth) *Rapuiſti*, thou tookeſt them by violence, but *Recepiſti*, thou receivedſt them. And yet this now is objected againſt him as we ſee. David handleth this matter in divers places, but purpoſely in two of his pſalms, and that at large, and after long ſearch and much admiration, his concluſion of wicked men proſpered above other in the world is this; *Veruntamen* **propter dolos poſuiſti eis, deieciſti eos dum alleuarentur:*

Heb. 12. Luc. 6. Luc. 16. Pſ. 27. & 73. Pſal. 73. verſe. 18.

B.

* In this they vary from S. Ierom, who tranſlateth (according to the Hebrew) *In lubrico poſuiſti eos*: that is, thou haſt ſet them in ſlipperie places. So in this alſo the old tranſlation followeth not the hebrew nor Ierom, but the Greek tranſlation of the Seventie interpreters: ſaving that it doth omit *Kaca*, Mala: & ſo maketh the ſenſe obſcure. But ſo much as therin it ſwerveth from the purity of the text: ſo much doth that which heeron they build, want ſufficient warrant in this place, which notwithſtāding (being ſoberly underſtood) is agreeable to the juſtice of God, & ſtandeth by warrant of other places. *In appendice Tom. 8. Hie. in eodem pſal.*

rentur. Thou hast given them prosperitie (O Lord) to deceive them withal: and thou hast indeed thrown them down, by exalting them. That is, thou hast thrown them down to the sentence of damnation, in thy secret and inscrutable determination. Heer the comparison of Saint Gregorie taketh place: that as the oxen appointed to the slaughter, are let run a fatting at their pleasure, and the other kept under daily labor of the yoke: so fareth it with evil and good men. In like maner, the tree that beareth no fruit, is never beaten (as we see) but only the fruitful: and yet the other (as Christ saith) is reserved for the fire. The sik man that is past al hope of life, is suffered by the physician to have whatsoever he lusteth after: but he whose helth is not despaired, cannot have that libertie granted. To conclude, the stones that must serve for the glorious temple of Salomon were hewed, beaten, and pollished without the church, at the quarrie side: for that no stroke of hammer might be heard within the temple. Saint Peter saith, that the vertuous are chosen stones, to be placed in the spiritual building of God in heaven, where there is no beating, no sorrow, no tribulation. Heer then must we be pollished, hewed, and made fit for that glorious temple: heer (I say) in the quarrie of this world: heer must we be fined, heer must we feel the blow of the hammer, and be most glad when we hear or feel the same: for that it is a

Com. in Iob.

Mat. 3. 7.

Ep. Iude.

3. Reg. 6.

1. Pet. 2.

Apo. 21.

ſigne of our election, to that moſt glorious houſe of Gods eternal manſion.

Tribulation bringeth the companie of God himſelf. Pſal. 90.

26 Beſide this matter of predeſtination and election, there is yet another thing of no ſmal comfort to the godlie afflicted, founded on theſe words of God; *Cum ipſo ſum in tribulatione: I am with him in tribulation*. Wherby is promiſed the companie of God himſelf in affliction and perſecution. This is a ſingular motive (ſaith S. Barnard) to ſtir men up withal to imbrace tribulation, ſeeing in this world for good company, men adventure to do any thing. Ioſeph was carried captive into Egypt, and GOD went down with him (as the ſcripture ſaith:) yea more than that, he went into the dungeon, and was in chains with him. Sidrach, Miſac, and Abdenago were caſt into a burning fornace, and preſently there was a fourth came to bear them companie, of whom Nabuchodonoſor ſaith thus; Did we not put three men only bound into the fire? And his ſervants anſwered; Yea verily: But behold (ſaith he) I ſee four men unbound walking in the midſt of the fire: and the ſhape of the fourth is like the Son of God. Chriſt reſtored, as he paſſed by, a certain begger unto his ſight, which had been blinde from his nativitie. For which thing, the man being called in queſtion, and ſpeaking ſomwhat in the praiſe of Chriſt, for the benefit received, he was caſt out of the ſynagog by the Phariſies. Wherof Chriſt hearing, ſought him out

Gen. 37.

Sap. 10.

Dan. 3.

Iohn. 9.

Note this example.

out presently, and comforting his hart, bestowed upon him the light of mind, much more of importance than that of the bodie, given him before. By this and like examples, it appeereth, that a man is no sooner in affliction and tribulation for justice sake, but streightway Christ is at hand to bear him companie: and if his eies might be opened, as the eies of Elizeus his disciple was, to see his companions, the troups of Angels (I mean) which attend upon their Lord in this his visitation: no dowt but his hart would greatly be comforted therwith. 4.Reg.16.

27 But that which the eie can not see, the soul feeleth: that is, she feeleth the assistance of Gods grace amidst the depth of al tribulations. This he hath promised again and again: this he hath sworn: and this he performeth most faithfully to al those that suffer meekly for his name. This Saint Paul most certainly assured himself of, when he said, that he did glorie in al his infirmities and tribulations, to the end that Christ his vertu might dwel in him: that is, to the end that Christ should assist him more abundantly with his grace; *Cũ enim infirmor, tunc potens sum: For when I am in most infirmitie, then am I most strong*, saith he; that is, the more tribulations and afflictions are laid upon me, the stronger is the aid of Christs grace unto me. And therfore the same Apostle writeth thus of al the Apostles togither; *We suffer tribu-* 2.Cor.4.

The assistance of Gods grace in tribulation.

lation in al things; but yet we are not diſtreſſed: we are brought into perplexities; but yet we are not forſaken: we ſuffer perſecution; but yet we are not abandoned: we are flung down to the ground; but yet we periſh not. This then ought to be a moſt ſure and ſecure ſtaff in the hand of al Chriſtians afflicted; that, whatſoever befal unto them: yet the grace of God wil never fail to hold them up, and bear them out therin: for in this caſe moſt tru and certain is that ſaieng of Saint Auſten, ſo often repeated by him in his works; that God never forſaketh any man, except he be rejected and firſt forſaken by man.

Serm.88.de temp. & de nat. & gra. cap. 26.

28 For the laſt reaſon of comfort in affliction, I wil join two things togither of great force and efficacie to this matter. The firſt wherof, is the expectation of reward; the other is the ſhortnes of time wherin we have to ſuffer: both are touched by Saint Paul in one ſentence, when he ſaith; *That a little, and momentanie tribulation in this world, worketh an eternal weight of glorie in the height of heaven.* By momentanie he ſheweth the little time we have to ſuffer: and by eternal weight of glorie, he expreſſeth the greatnes of the reward prepared in heaven for recompence of that ſuffering. Chriſt alſo joineth both theſe comforts togither, when he ſaith; *Behold, I com quikly, and my reward is with me.* In that he promiſeth to com quikly, he ſignifieth, that our tribulation ſhal not endure long: by that he bringeth his reward with him,

2.Cor.4.

Apo.22.

him, he aſſureth us that he wil not com emptie handed, but readie furniſhed, to recompence our labor thoroughly. And what greater means of incouragement could he uze than this? If a man did bear a verie heavy burden: yet if he were ſure to be wel paid for his labor, and that he had but a little way to bear the ſame: he would ſtrain himſelf greatly, to go through to his wais end, rather than for ſparing ſo ſhort a labor, to leeſe ſo large, and ſo preſent a reward. This is our Lords moſt merciful dealing, to comfort us in our affliction, and to animate us to hold out manfully for a time, though the poize ſeem heavie on our ſhoulders: the comming of our Lord is even at hand, and the judge is before the gates, who ſhal refreſh us, and wipe away al our teares, and place us in his kingdom to reap joy without fainting. And then ſhal we proove the ſaieng of holie Saint Paul to be tru; that *The ſufferings of this world are not woorthy of that glory which ſhal be revealed in us.* And this may be ſufficient for the reaſons left us of comfort in tribulation and affliction.

Iaco. 5. Mat. 11. Ap. 7. 21. Gal. 6. Rom. 8.

29 And thus having declared the firſt three points promiſed in this chapter: there remaineth only to ſay a word or two of the fourth: that is, what we have to do for our parts in time of perſecution and affliction. And this might be diſpatched in ſaieng only, that we have to conform our ſelves to the wil and mea-

4 *The fourth part of this chapter.*

lation in al things; but yet we are not diſtreſſed: we are brought into perplexities; but yet we are not forſaken: we ſuffer perſecution; but yet we are not abandoned: we are flung down to the ground; but yet we periſh not. This then ought to be a moſt ſure and ſecure ſtaff in the hand of al Chriſtians afflicted; that, whatſoever befal unto them: yet the grace of God wil never fail to hold them up, and bear them out therin: for in this caſe moſt tru and certain is that ſaieng of Saint Auſten, ſo often repeated by him in his works; that God never forſaketh any man, except he be rejected and firſt forſaken by man.

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29 And thus having declared the firſt three points promiſed in this chapter: there remaineth only to ſay a word or two of the fourth: that is, what we have to do for our parts in time of perſecution and affliction. And this might be diſpatched in ſaieng only, that we have to conform our ſelves to the wil and mea-

4 *The fourth part of this chapter.*

ning of God, uttered before in the cauſes of tribulation. But yet for more eaſe and better remembrance of the ſame, I wil breefly run over the principal points therof. Fitſt then we have to aſpire to that (if we can) which Chriſt counſelleth; *Gaudete & exultate : Reioice and triumph.* Or if we cannot arrive to this perfection : yet to do as the apoſtle willeth; *Omne gaudium exiſtimate cum in varias tentationes incideritis: Eſteem it a matter woorthy of al ioy, when ye fal into divers temptations.* That is, if we cannot rejoice at it indeed : yet to think it a matter in it ſelf woorthie of rejoicement : reprehending our ſelves, for that we cannot reach unto it. And if we cannot com thus high neither (as indeed we ought to do) yet in anie caſe to remember, what in another place he ſaith; *Patientia vobis neceſſaria eſt, vt reportetis promiſſionem : You muſt of neceſſitie have patience, if you wil receive Gods promiſe of everlasting life.*

1 *To reioice in tribulation : or at leaſtwiſe to have patience.*

Luc. 6. Iac. 1.

Heb. 10.

30 Secondly, we ought to do as the apoſtles did, when they were in the moſt terrible tempeſt of the ſea (Chriſt being with them, but aſleep) that is, we muſt go and awake him : we muſt crie unto him with the prophet; *Exurge, quare obdormis Domine : O Lord ariſe, why doſt thou ſleep in our miſerie?* This wakening of Chriſt doth pleaſe him woonderfuliy if it be done, with that aſſured confidence, and of tru affectioned children, wherwith Saint Mark deſcribeth the apoſtles to have awakened Chriſt. For their

2 *To com to God by fervent praier.*

Mat. 8.

Pſal. 43.

Mark. 4.

their words were theſe; *Maiſter, doth it not appertain unto you, that we periſh heer?* As who would ſay; Are not we your diſciples and ſervants? Are not you our Lord and maiſter? Is not the cauſe yours? Is not al our truſt and hope in you? How chanceth it then, that you ſleep, and ſuffer us to be thus toſſed and tumbled, as if we appertained nothing unto you? With this affection praied Eſay, when he ſaid; *Attend (O Lord) from heaven: look hither from the holie habitation of thy glorie: where is thy zeal? Where is thy fortitude? Where is the multitude of thy merciful bowels? Have they ſhut themſelves up now towards me? Thou art our father: Abraham hath not known us, and Iſrael hath been ignorant of us: thou art our father (O Lord) turn thy ſelf about for thy ſervants ſake, for love of the tribe of thine inheritance.* Thus I ſay we muſt cal upon God: thus we muſt awake him, when he ſeemeth to ſleep in our miſeries, with earneſt, with devout, with continual praier: alwaies having in our mind that moſt comfortable parable of Chriſt, wherin he ſaith, that if we ſhould come to our neighbors door, and knok at midnight to borow ſom bread, when he were in bed with his children, and moſt loth to riſe: yet if we perſevere in asking, and beating at his door ſtil, though he were not our frind, yet would he riſe at length, & give us our demand, therby at leaſt to be rid of our crieng. And how much more wil God do this (ſaith Chriſt) who both

Eſai 63.

Luc. 11.

loveth us, and tendereth our caſe moſt mercifully.

An important note. 31 But yet heer is one thing to be noted in this matter: and that is, that Chriſt ſuffered the ſhip almoſt to be covered with waves (as Mat. 8. the Evangeliſt ſaith) before he would awake, therby to ſignifie that the meaſure of temptations is to be left only unto himſelf: it is ſufficient for us to reſt upon the apoſtles words; 1.Cor.10. *He is faithful, and therfore he wil not ſuffer us to be tempted above our ſtrength.* We may not examin or miſtruſt his doings: we may not inquire why doth he this? Or why ſuffereth he that? Or how long wil he permit theſe evils to reign? God is a great God in al his doings: and when he ſendeth tribulation, he ſendeth a great deal togither, to the end he may ſhew his great power, in delivering us, and recompenſeth it after, with as great meaſure of comfort. His temptations oftentimes do go very deep, therby to try the very harts and reins of men. He went far with Elias, when he cauſed him to flee into a mountain, and there moſt deſirous of 3.Reg.19. death, to ſay; *They have killed al thy prophets (O Lord) and I am left alone, and now they ſeek to kil me alſo.* He went far with David, whé he made him Pſal.30. cry out; *Why doſt thou turn thy face away from me, O Lord? Why doſt thou forget my povertie and tribulation?* And in another place again, *I ſaid with my ſelf in the exceſſe of my mind: I am caſt out from the face of thine eies, O Lord.* God went far with the

the apostles, when he inforced one of them to write; *We wil not have you ignorant (brethren) of our tribulation in Asia, wherin we were oppressed above al measure, & above al strength: insomuch as it lothed us to live any longer.* 2. Cor. 1. But yet above al others, he went furthest with his own deer Son, when he constrained him to utter those pittiful, & most lamentable words upon the crosse; *My God, my God, why hast thou forsaken me?* Mat. 22. Psal. 21. Who can now complain of any proofe or temptation whatsoever, laid upon him, seeing GOD would go so far with his own deer & only Son.

32 Heerof then insueth the third thing, necessarie unto us in tribulation: which is, magnanimitie, grounded upon a strong and invincible faith of Gods assistance, and of our final deliverance, how long soever he delay the matter, and how terrible soever the storm do seem for the time. This God requireth at our hands, as may be seen by the example of the disciples, who cried not; *We perish*, before the waves had covered the ship, as Saint Mathew writeth: and yet Christ said unto them; *Vbi est fides vestra: Where is your faith?* Saint Peter also was not afeard until he was almost under water, as the same Evangelist recordeth: and yet Christ reprehended him saieng; *Thou man of little faith, why diddest thou dowt?* What then must we do in this case deer brother? Surely we must put on that mightie faith of valiant king David, who upon the most assured trust he had

3. *Magnanimitie with a strong faith.*

Mat. 8. Luc. 8.

Mat 14.

of

of Gods aſſiſtance, ſaid; *In Deo meo tranſgrediar murũ: In the help of my God I wil go through the wal.* Of which invincible faith Saint Paul was alſo, when he ſaid; *Omnia poſſum in eo qui me confortat: I can do al things in him that comforteth and ſtrengtheneth me.* Nothing is unpoſſible, nothing is too hard for me, by his aſſiſtance. We muſt be (as the ſcripture ſaith) *Quaſi Leo confidens abſque terrore: Like a bold and confident Lion, which is without terror.* That is, we muſt not be aſtonied at any tempeſt, any tribulation, any adverſitie. We muſt ſay with the prophet David experienced in theſe matters; *I wil not fear manie thouſands of people that ſhould inviron or beſiege me togither. If I ſhould walk amidſt the ſhadow of death, I wil not fear. If whole armies ſhould ſtand againſt me, yet my hart ſhould not tremble. My hope is in God, and therfore I wil not fear what man can do unto me. God is my aider, and I wil not fear what fleſh can do unto me. God is my helper and protector, and therfore I wil deſpiſe and contemn mine enimies.* And another prophet in like ſenſe; *Behold, God is my ſavior, and therfore wil I deal confidently, and wil not fear.* Theſe were the ſpeeches of holy prophets: of men that knew wel what they ſaid, and had often taſted of affliction themſelves: and therfore could ſay of their own experience how infallible Gods aſſiſtance is therin.

Pſal. 17.
Phil. 4.
Pro. 28.
Pſal. 3.
Pſal. 21.
Pſal. 26.
Pſal. 117.
Pſal. 55.
Eſai. 12.

Chriſtian fortitude.

33 To this ſupreme courage, magnanimitie, and Chriſtian fortitude, the ſcripture exhorteth us, when it ſaith; *If the ſpirit of one that is in autho-*

authoritie, do rise against thee : see thou yeeld not from thy place unto him. And again, another scripture saith ; *Strive for iustice, even to the losse of thy life : and stand for equitie unto death it self : and God shal overthrow thine enimies for thee .* And Christ himself, yet more effectualy recommendeth this matter in these words; *I say unto you my frinds, be not afraid of them which kil the body, and afterward have nothing els to do against you.* And S. Peter addeth further ; *Neq; conturbemini:* that is; *Do not only not fear them, but (which is lesse) do not so much as be troubled for al that flesh and blood can do against you.*

Eccl. 10.
Eccl. 4.
Luc. 12.
1. Pet. 3.

34 Christ goeth further in the Apocalyps, and useth marvelous speeches to intise us to this fortitude. For these are his words; *He that hath an ear to hear, let him hear what the spirit saith unto the churches. To him that shal conquer, I wil give to eat of the tree of life, which is in the paradise of my God. This, saith the first and the last : he that was dead, and now is alive : I know thy tribulation, and thy povertie : but thou art rich indeed, and art blasphemed by those that say they are tru Israelites, and are not : but are rather the synagog of satan. Fear nothing of that which you are to suffer : behold, the divel wil cause som of you to be thrust into prison, to the end you may be tempted : and you shal have tribulation for * ten daies. But be faithful unto death,*

Apoc. 2.

* *Those ten dais som think to have been the ten general persecutions within the first 300. yeers after Christ.* B.

* But others rather think that ten doth heer signifie manie (as in som other places of scripture) and dais, as they are broken off by the nights that com betwixt, so to signifie such times of trial as shuld now & then have times of breathing likewise ; that so the faithful may be refreshed, & gather their strength against a fresh assalt ensuing.

death, and I wil give thee a crown of life. He that hath an eare to hear, let him hear what the ſpirit ſaith unto the churches: he that ſhal overcom, ſhal not be
Cap. 3. *hurt by the ſecond death. And he that ſhal overcom and keep my works unto the end: I wil give unto him authoritie over nations, even as I have receiued it from my father: and I wil give him beſides, the morning ſtar. He that ſhal overcom, ſhal be appareled in white garments: and I wil not blot his name out of the booke of life, but wil confeſſe his name before my father, and before his angels. Behold, I com quikly: hold faſt that thou haſt, leſt another man receive thy crown. He that ſhal conquer, I wil make him a piller in the temple of my God, & he ſhal never go foorth more: and I wil write upon him the name of my God, and the name of the citie of my God, which is new Ieruſalem. He that ſhal conquer, I wil give unto him to ſit with me in my throne: even as I have conquered and do ſit with my father in his throne.*

35 Hitherto are the words of Chriſt to Saint Iohn. And in the end of the ſame booke, after he had deſcribed the joies and glorie of heaven at large, he concludeth thus; *And he that ſat on the throne ſaid to me; Write theſe words, for that they are moſt faithful and tru. Qui vicerit poſſi-*
Cap. 21. *debit hæc, & ero illi Deus, & ille erit mihi filius: timidis autem, & incredulis, &c. pars illorum erit in ſtagno ardenti igne, & ſulphure, quod eſt mors ſecunda: He that ſhal conquer, ſhal poſſeſſe al the ioies that I have heer ſpoken of: and I wil be his God, and he ſhal be my ſon. But they which ſhal be fearful to fight, or incre-*

incredulous of these things that I have said: their portion shal be in the lake burning with fire and brimstone, which is the second death.

36 Heer now we see both allurements, and threats; good, & evil; life, and death; the joies of heaven, and the burning lake proposed unto us. We may stretch out our hands unto which we wil. If we fight and conquer (as by Gods grace we may) then are we to enjoy the promises laid down before. If we shew our selves either unbeleeving in these promises, or fearful to take the fight in hand, being offered unto us: then fal we into the danger of the contrarie threats: even as Saint Iohn affirmeth in another place, that certain noble men did, among the Iewes, who beleeved in Christ, but yet durst not confesse him, for fear of persecution. Eccl. 15. Iohn. 12.

37 Heer then must insu another vertu, in us, most necessarie to al those that are to suffer tribulation and affliction; and that is, a strong and firm resolution, to stand and go through what opposition or contradiction soever we find in the world, either of fawning flatterie, or persecuting crueltie. This the scripture teacheth, crieng unto us; *Esto firmus in via Domini: Be firm, and immooveable in the way of the Lord.* And again; *State in fide, viriliter agite: Stand to your faith, and play you the men.* And yet further; *Confide in Deo, & mane in loco tuo: Trust in God and abide firm in thy place.* And finaly; *A firm resolution.* Eccl. 9. 1. Co. 16. Eccl. 11.

Con-

2. Par. 15. *Confortamini & non diſſolvantur manus veſtræ: Take courage unto you, and let not your hands be diſſolved from the work you have begun.*

38 This reſolution had the three children, Sidrach, Miſach, and Abdenago, when having heard the flattering ſpeech, and infinit threats of cruel Nabuchodonoſor, they anſwered with a quiet ſpirit; *O king, we may not be careful to anſwer you, to this long ſpeech of yours. For beheld, our God is able (if he wil) to deliver us from this fornace of fire, which you threaten, and from al that you can do otherwiſe againſt us. But yet if it ſhould not pleaſe him ſo to do: yet you muſt know (Sir king) that we do not worſhip your gods, nor yet adore your golden idol, which you have ſet up.*

Dan. 3.

39 This reſolution had Peter and Iohn, who being ſo often brought before the councel, and both commanded, threatned, and beaten, to talk no more of Chriſt: anſwered ſtil; *Obedire oportet Deo magis quam hominibus: We muſt obey God rather than men.* The ſame had Saint Paul alſo, when being requeſted with tears of the Chriſtians in Cæſarea, that he would forbear to go to Ieruſalem, for that the holie Ghoſt had revealed to manie the troubles which expected him there: he anſwered; *What mean you to weep thus, and to afflict my hart? I am not only readie to be in bonds for Chriſts name in Ieruſalem: but alſo to ſuffer death for the ſame.* And in his Epiſtle to the Romans, he yet further expreſſeth this reſolution of his, when he ſaith; *What*

Act. 4. 5.

Act. 21.

Rom. 8.

then

then shal we say to these things? If God be with us, who wil be against us? Who shal separate us from the love of Christ? Shal tribulation? Shal distresse? Shal hunger? Shal nakednes? Shal peril? Shal persecution? Shal the sword? I am certain, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to com, nor strength, nor height, nor depth, nor anie creature els, shal be able to separate us from the love of God, which is in Iesus Christ our Lord.

40 Finaly, this was the resolution of al the holie martyrs and confessors, and other servants of God: wherby they have withstood the temptations of the divel, the allurements of flesh and blood, and al the persecutions of tyrants, exacting things unlawful at their hands. I wil alledge one example out of the * second book of Maccabes, and that before the comming of Christ: but yet nigh unto the same, and therfore no marvel (as the fathers doo note) though it took som heat of Christian fervor and constancie towards martyrdom. The example is woonderful, for that in mans sight it was but for a * smal matter required at their hands, by the tyrants commandement: that is, only to eate a peece of swines flesh, which then was forbidden. For thus it is recorded in the book aforesaid.

B. * Which book is not any part of canonical scripture: nevertheles this example may wel be tru, for that such constancie is ofté found in the children of God.

B. * It was a manifest breach of the law of God: and so no smal matter to them that knew it. * 2. Mac. 7.

41 It came to passe, that seven brethren were apprehended togither in those dais, & brought (with their mother) to the king Antiochus, and there compelled with torments of whipping,

ping, and other inſtruments, to the eating of ſwines fleſh againſt the law. At what time one of them (which was the eldeſt) ſaid; What doſt thou ſeek? Or what wilt thou learn out of us, O king? We are readie heer rather to die, than to break the ancient laws of our God. Wherat the king being greatly offended, commanded the frieng pans and pots of braſſe to be made burning hot: which being readie, he cauſed the firſt mans toong to be cut off, with the tops of his fingers, and toes, as alſo with the skin of his head, the mother and other brothers looking on, and after that to be fried until he was dead. Which being done, the ſecond brother was brought to torment, and after his hair plukt off from his head, togither with the skin, they asked him whether he would yet eat ſwines fleſh or no, before he was put to the reſt of his torments? Wherto he anſwered; No: and therupon was (after many torments) ſlain with the other. Who being dead, the third was taken in hand, and being willed to put foorth his toong: he held it foorth quikly togither with both his hands to be cut off, ſaieng confidently; *I received both toong and hands from heaven, and now I deſpiſe them both for the law of God, for that I hope to receive them al of him again.* And after they had in this ſort tormented and put to death ſix of the brethren, everie one moſt conſtantly proteſting his faith, and the joy he had to die for Gods cauſe: there remained only

A marvelous conſtancie of the ſeven Machabeer and their mother.

A woorthy ſaieng.

only the yongest, whom Antiochus (being ashamed that he could pervert never a one of the former) endevored by al means possible to draw from his purpose, by promising and swering, that he should be a rich and happie man, and one of his cheef frinds, if he would yeeld. But when the youth was nothing moved therwith: Antiochus called to him the mother, and exhorted hir to save hir sons life, by persuading him to yeeld: which she faining to do, therby to have libertie to speak to hir son: made a most vehement exhortation to him in the Hebrew toong, to stand to it, and to die for his conscience: which speech being ended, the youth cried out with a loud voice, and uttered this noble sentence woorthie to be remembred; *Quem sustinetis? Non obtempero præcepto regis, sed præcepto legis:* Whom do you stay for? I do not obey the commandement of the king, but the commandement of the law of God. Wherupon both he and his mother were presently (after manie and sundrie torments) put to death.

42 This then is the constant and immoveable resolution which a Christian man should have in al adversitie of this life. Wherof Saint Ambrose saith thus; *Gratia præparandus est animus, exercenda mens, & stabilienda ad constantiam: vt nullis perturbari animus possit terroribus, nullis frangi molestijs, nullis supplicijs cedere.* Our mind is to be prepared with grace, to be exercised, and *Lib. 8. off. 38.*

in dangers of ſea: in dangers of falſe brethren: in labor and travel: in much watching: in hunger and thirſt: in much faſting: in cold and lak of cloths: and beſide al theſe external things, the matters that daily do depend upon me, for my univerſal care of al churches.

45 By this we may ſee now, whether the apoſtles taught us more by words, than they ſhewed by example, about the neceſſitie of ſuffering in this life. Chriſt might have provided for them if he would, at leaſtwiſe things neceſſarie to their bodies, & not have ſuffered them to com into theſe extremities of lacking cloths to their baks: meat to their mouths, and the like. He that gave them authoritie to do ſo many other miracles, might have ſuffered them at leſt to have wrought ſufficient maintenance for their bodies, which ſhould be the firſt miracle that worldlie mē would work, if they had ſuch authoritie. Chriſt might have ſaid to Peter, when he ſent him to take his tribute from out of the fiſhes mouth: Take ſo much more, as wil ſuffice your neceſſarie ex-
Mat. 17. pences, as you travel the cuntry: but he would not, nor yet diminiſh the great afflictiōs which I have ſhewed before, though he loved them as deerly, as ever he loved his own ſoul. Al
1.Pet. 2. which was doon (as Saint Peter interpreteth) to give us example, what to folow; what to look for; what to deſire; what to comfort our ſelves withal, in amidſt the greateſt of our tribulati-

bulations.

46 The apoſtle uſeth this, as a principal conſideration, when he writeth thus to the Hebrews, upon the recital of the ſufferings of other ſaints before them; Wherfore we alſo (brethren) having ſo great a multitude of witneſſes (that have ſuffered before us) let us lay off al burdens of ſin hanging upon us) and let us run by patience unto the battel offered us; fixing our eies upon the author of our faith, and fulfiller of the ſame, Ieſus: who putting the joies of heaven before his eies, ſuſtained patiently the croſſe: contemning the ſhame, and confuſion therof: and therfore now ſitteth at the right hand of the ſeat of God. Think upon him (I ſay) which ſuſtained ſuch a contradiction againſt himſelf, at the hands of ſinners: and be not wearie, nor faint in courage. For you have not yet reſiſted againſt ſin unto blood: and it ſeemeth you have forgotten that comfortable ſaieng, which ſpeaketh unto you as unto children; *My ſon, do not contemn the diſcipline of the Lord, and be not wearie when thou art chaſtened of him.* For whom God loveth he chaſteneth, & he whippeth everie ſon whom he receiveth. Perſevere therfore in the correction laid upon you. God offereth himſelf to you as to his childeen. For what child is there whom the father correcteth not? If you be out of correction (wherof al his children are made partakers) then are you baſtards, and

Heb. 11.

A notable exhortation of the apoſtle.

Pro. 3.

Iob. 5. Apoc. 3.

not children. Al correction for the preſent time when it is ſuffered, ſeemeth unpleaſant and ſorrowful: but yet after, it bringeth foorth moſt quiet fruit of juſtice unto them that are exerciſed by it. Wherfore ſtrengthen up your wearie hands, and looſed knees: make way to your feet, &c. That is, take courage unto you, and go forward valiantly under the croſſe laid upon you. This was the exhortation of this holy captain unto his countrie men, ſoldiers of Ieſus Chriſt, the Iewes.

Iac. 5. *The exhortation of S. Iames.*

47 Saint Iames the brother of our Lord uſeth another exhortation to al tru Catholiks, not much different from this in that his epiſtle, which he writeth generaly to al. Be you therfore patient my brethren (ſaith he) until the comming of the Lord. Behold, the huſbandman expecteth for a time the fruit of the earth ſo precious unto him, bearing patiently until he may receive the ſame in his ſeaſon: be you therfore patient, and comfort your harts, for that the comming of the Lord wil ſhortly draw neer. Be not ſad, and complain not one of another. Behold, the judge is even at the gate. Take the prophets for an example of labor and patience, which ſpake unto us in the name of God. Behold, we account them bleſſed which have ſuffered. You have heard of the ſufferance of Iob, and you have ſeen the end of the Lord with him: you have ſeen (I ſay) that the Lord is merciful and ful of compaſſion.

48 I

48 I might heer alledge manie things more out of the ſcripture to this purpoſe, for that the ſcripture is moſt copious heerin : and in verie deed, if it ſhould al be melted and powred out, it would yeeld us nothing els almoſt, but touching the croſſe, and patient bearing of tribulation in this life. But I muſt end, for that this chapter riſeth to be long, as the other before did: and therfore I wil only, for my concluſion, ſet down the confeſſion , and moſt excellent exhortation of old Mathathias unto his children in the time of the cruel perſecution of Antiochus againſt the Iews. Now (ſaith he)is the time that pride is in hir ſtrength: now is the time of chaſtiſement towards us: of everſion and indignation com . Now therfore (O children) be you zealous in the law of God: yeeld up your lives for the teſtament of your fathers: remember the works of your anceſtors, what they have done in their generations, and ſo ſhal you receive great glorie, and eternal name. Was not Abraham found faithful in time of temptation, and it was reputed unto him for juſtice. Ioſeph in time of his diſtreſſe, kept Gods commandements, and was made Lord over al Egypt. Phinees our father, for his zeal towards the law of God, received the teſtament of an everlaſting preeſthood. Ioſue for that he fulfilled Gods word, was made a captain over al Iſrael. Caleb for that he teſtified in the church, received an inheritance. David

1.Mac.2.
Gen.12.
Gen.41.
Num.25.
Ioſu. 1.
Iudg.14.
2.Reg.2.

for his mercie obtained the ſeat of an eternal
4.Reg. 1. kingdom. Elias for that he was zealous in zeal of the law, was taken up to heaven. Ananias,
Dan. 3. Azarias, and Miſael, through their beleef, were delivered from the flame of the fire. Daniel for
Dan. 9. his ſimplicitie was delivered from the mouth of lions. And ſo do you run over, by cogitation, al generations, and you ſhal ſee that al thoſe that hope in God ſhal not be vanquiſhed. And do you not fear the words of a ſinful man: for his glorie is nothing els but dung and worms: to day he is great and exalted, and to morrow he ſhal not be found: for he ſhal return unto his earth again, and al his fond cogitations ſhal periſh. Wherfore take courage unto you (my children) and play the men in the law of God. For therin ſhal be your honor and glorie. Hitherto are the words of Mathathias, which ſhal ſuffice, for the end of this chapter.

CHAP-

CHAP. III.

Of the third impediment that letteth men from reſolution: which is, the love of the world.

AS the two impediments remooved before, be indeed great ſtaies to many men from the reſolution we talk of: ſo this that now I take in hand, is not only of it ſelf a ſtrong impediment, but alſo a great cauſe and common ground (as it were) to al the other impediments that be. For if a man could touch the verie pulſe of al thoſe, who refuſe, or neglect, or defer this reſolution: he ſhould finde the foundation therof to be the love of this world, whatſoever other excuſe they pretend beſides. The noble men of Iewrie pretended, fear to be the cauſe why they could not reſolve, to confeſſe Chriſt openly: but Saint Iohn that felt their pulſe, uttereth the tru cauſe to have been; *For that they loved the glorie of men, more than the glorie of God.* Demas that forſook Saint Paul in his bands, even a little before his death, pretended another cauſe of his departure to Theſſalonica, but Saint Paul ſaith it was; *Quia diligebat hoc ſeculum: For that he loved this*

Iohn. 12.

2. Tim. 4.

this world. So that this is a general and univerſal impediment, and more indeed diſperſed, than outwardly appeereth: for that it bringeth foorth divers other excuſes, therby to cover hir ſelf in manie men.

Mat. 13. Marc. 4. Luc. 8.

2 This may be confirmed by that moſt excellent parable of Chriſt, recorded by three Evangeliſts, of the three ſorts of men which are to be damned, & the three cauſes of their damnation: wherof the third and laſt, and moſt general (including as it were both the reſt) is, the love of this world. For the firſt ſort of men, are compared to a high way, where al ſeed of life that is ſown, either withereth preſently, or els is eaten up by the birds of the aire: that is (as Chriſt expoundeth it) by the divel in careleſſe men, that contemn whatſoever is ſaid unto them: as infidels, and al other obſtinate and contemptuous people. The ſecond ſort are compared to rockie grounds, in which for lak of deep roote, the ſeed continueth not: wherby are ſignified, light and unconſtant men, that now chop in, and now run out: now are fervent, and by and by key-cold again: and ſo in time of temptation, they are gon. The third ſort are compared to a feeld, where the ſeed groweth up, but yet there are ſo manie thorns on the ſame (which Chriſt expoundeth to be the cares, troubles miſeries, & deceivable vanities of this life) as the good corn is choked up; and bringeth foorth no fruit. By which laſt words

The expoſition of the parable of the ſeed.

words our ſavior ſignifieth, that wherſoever the doctrine of Chriſt groweth up, & yet bringeth not foorth du fruit: that is, wherſoever it is received and imbraced (as it is among al Chriſtians) and yet bringeth not foorth good life: there the cauſe is, for that it is choked with the vanities of this world.

The importance of this parable.

3 This is a parable of marvelous great importance, as may appeer, both for that Chriſt, after the recital therof, cried out with a lowd voice; *He that hath ears to hear, let him hear*: as alſo for that he expounded it himſelf in ſecret only to his diſciples: and principaly, for that before the expoſition therof, he uſeth ſuch a ſolemn preface, ſaieng; *To you it is given to know the myſteries of the kingdom of heaven, but to others not: for that they ſeeing do not ſee, and hearing do not hear, nor underſtand.* Wherby Chriſt ſignifieth, that the underſtanding of this parable, among others, is of ſingular importance, for conceiving the tru myſteries of the kingdom of heaven: & that many are blind, which ſeem to ſee; and manie deaf and ignorant, that ſeem to hear and know: for that they underſtand not wel the myſteries of this parable. For which cauſe alſo, Chriſt maketh this concluſion before he beginneth to expound the parable; *Happie are your eies that ſee, and bleſſed are your ears that hear.* After which words, he beginneth his expoſition, with this admonition; *Vos ergo audite parabolam: Do you therfore hear and underſtand*

Mat. 13.

ſtand this parable.

4 And for that this parable doth contain and touch ſo much indeed, as may or needeth be ſaid, for remooving of this great and dangerous impediment of worldly love: I mean to ſtay my ſelf only upon the explication therof in this place, and wil declare the force & truth of certain words heer uttered by Chriſt of the world and worldly pleaſures: and for ſom order and methods ſake, I wil draw al to theſe ſix points folowing. Firſt, how, and in what ſenſe al the world and commodities therof are vani-

1 *The parts of this chapter.*

ties, & of no valu (as Chriſt heer ſignifieth) and conſequently ought not to be an impediment, to let us from ſo great a matter, as the kingdom of heaven, and the ſerving of God is.

2 Secondly, how they are not only vanities, and trifles in themſelves: but alſo, deceptions, as Chriſt ſaith: that is, deceits, not performing to us indeed, thoſe little trifles which they do promiſe.

3 Thirdly, how they are *Spinæ*, that is, pricking thorns, as Chriſt ſaith, though they ſeem to worldly men to be moſt ſweet and pleaſant.

4 Fourthly, how they are *ærumnæ*, that is, miſeries & afflictions, as alſo Chriſts words are.

5 Fiftly; *Quomodo ſuffocant*; how they ſtrangle or choke us, as Chriſt affirmeth.

6 Sixtly, how we may uſe them notwithſtanding, without theſe dangers, and evils, and to our great comfort, gain, and preferment.

5 And touching the firſt, I do not ſee how it may

may be better prooved, that al the pleaſures and goodly ſhewes of this world are vanities, as Chriſt heer ſaith: than to alledge the teſtimonie of one, which hath prooved them al: that is, of one which ſpeaketh not of ſpeculation, but of his own proof and practiſe: and this is king Salomon; of whom the ſcripture reporteth wonderful matters, touching his peace, proſperitie, riches, and glorie, in this world: as that al the kings of the earth deſired to ſee his face, for his wiſdom and renowmed felicitie: that al the princes living beſides, were not like him in wealth: that he had ſix hundred, ſixtie and ſix talents of gold (which is an infinit ſum) brought him in yeerly, beſides al other that he had from the kings of Arabia, and other princes: that ſilver was as plentiful with him as heaps of ſtones, and not eſteemed, for the great ſtore, and abundance he had therof: that his plate and jewels had no end: that his ſeat of majeſtie, with ſtooles, lions to bear it up, and other furniture, was of gold, paſſing al other kingly ſeats in the world: that his pretious apparel, and armor was infinite: that he had al the kings, from the river of the Philiſtians, unto Egypt, to ſerve him: that he had fortie thouſand horſes in his ſtables to ride, and twelve thouſand chariots, with horſes and other furniture readie to them, for his uſe: that he had two hundred ſpears of gold, born before him, and ſix hundred crowns of gold, beſtowed

1. *The firſt part: how al the world is vanitie.*

2. Par. 9. *The worldlie proſperitie of king Salomon.*

3.Reg.4. 30.*Cori ſimilæ, & 60.Cori farinæ: & everie corus is** 21.*quarters & od.* 3.Reg.11. Eccleſ. 1. B.

beſtowed in everie ſpear; as alſo three hundred buklers, & three hundred crowns of gold, beſtowed in the gilding of everie bukler: that he ſpent everie day in his houſe, a thouſand, nine hundred, thirtie and ſeven quarters of meal, & flower; thirtie oxen; with an hundred wethers; beſide al other fleſh: that he had ſeven hundred wives, as queens, and three hundred others, as concubines. Al this, and much more doth ſcripture report of Salomons worldlie wealth, wiſdom, riches, and proſperitie: which he having taſted, and uſed to his fil, pronounced yet at the laſt, this ſentence of it al; *Vanitas vanitatum, & omnia vanitas: Vanitie of vanities, and al is vanitie.* By vanitie of vanities, meaning (as Saint Ierom interpreteth) the greatnes of this vanitie, above al other vanities, that may be deviſed.

* For 21. I think he ment but 11. for a Corus according to Ioſephus is rekoned to be 738. of our gallons: which make of our meaſure 11. quarters, four buſhels, one pek. So 900. being taken out of the total ſum, the reſidu that remaineth doth agree wel to this account: for it maketh 1037. quarters, ſix buſhels, & two peks. But of this kind of meaſure the judgemēt of the learned doth vary much, and it would aske a long diſcourſe to beat out the more likely opinion, by conference of places and meaſures togither. By the account of Saint Ierom it commeth far ſhort: that is, but to 232. quarters, ſix buſhels, and a half.

Salomons ſaieng of himſelf. Eccl. 1.

6 Neither only doth Salomon affirm this thing, but doth prove it alſo by examples of himſelf. I have been king of Iſrael in Ieruſalem (ſaith he) and I purpoſed with my ſelf, to ſeek out by wiſdom al things: & I have ſeen, that al under the ſun, are meer vanities, & affliction of ſpirit. I ſaid in my hart, I wil

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go and abound in delites, & in everie pleaſure that may be had? And I ſaw that this was alſo vanitie. I took great works in hand, builded houſes to my ſelf, planted vineyards, made orchards and gardens, and beſet them with al kind of trees: I made me fiſh ponds to water my trees: I poſſeſſed ſervants, and hand-maids, and had a great familie, great herds of cattel, above anie that ever were before me in Ieruſalem: I gathered togither gold and ſilver, the riches of kings and provinces: I appointed to my ſelf ſingers, both men and women, which are the delites of the children of men: fine cups alſo to drink wine withal: and whatſoever my eies did deſire, I denied it not unto them: neither did I let my hart from uſing anie pleſure, to delite it ſelf in theſe things which I prepared. And when I turned my ſelf to al that my hands had made, and to al the labors, wherin I had taken ſuch pains and ſweat: I ſaw in them al, vanitie, and affliction of the mind.

7 This is the teſtimonie of Salomon, upon his own proof in theſe matters: and if he had ſpoken it upon his wiſdom only (being ſuch as it was:) we ought to beleeve him; but much more, ſeeing he affirmeth it of his own experience. But yet, if any man be not mooved with this: let us bring yet another witnes out of the new teſtament, and ſuch a one, as was privie to the opinion of Chriſt heerin: that is, Saint Iohn the evangeliſt, whoſe words are theſe;

1.Ioh. 2. *Do not love the world,nor thoſe things that are in the world: if anie man love the world,the love of God the father,is not in him. For that, al which is in the world, is either concupiſcence of the fleſh, or concupiſcence of the eies,or pride of life.* In which words, S. Iohn beſide his threat againſt ſuch as love and follow the world, reduceth al the vanities therof, unto three general points or branches: that is, to concupiſcence of the fleſh (wherin he comprehendeth al carnal pleaſures) to concupiſcence of the eies(wherin he containeth al matters of riches:)and to pride of life, wherby he ſignifieth the humor,& diſeaſe of worldly ambition. Theſe then are the three general & principal vanities of this life, wherin worldlie men do wearie out themſelves: ambition, covetouſnes,and carnal pleaſure: wherunto al other vanities are addreſſed, as to their ſuperiors. And therfore it ſhal not be amiſſe to conſider of theſe three,in this place.

Three general points of worldlie vanities.

Vain-glorie. 8 And firſt to ambition or pride of life, belongeth vain-glorie: that is, a certain diſordinate deſire to be wel thought of, wel ſpoken of,praiſed,and glorified of men: and this is as great a vanitie (though it be common to many) as if a man ſhould run up and down the ſtreets, after a feather, flieng in the air, toſſed hither and thither, with the blaſts of infinite mens mouths. For as this man might wearie out himſelf before he gat the thing which he folowed, and yet when he had it, he had got-

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ten but a feather : ſo a vain-glorious man may labor a good while, before he attain to the praiſe which he deſireth; and when he hath it, it is not woorth three chips, being but the breath of a few mens mouthes, that altereth upon everie light occaſion, and now maketh him great, now little, now nothing at al. Chriſt himſelf may be an example of this : who was toſſed too and fro in the ſpeech of men : ſom ſaid he was a Samaritan, and had the divel : other ſaid he was a prophet: other ſaid he could not be a prophet, or of God; for that he kept not the ſabboth day : others asked, if he were not of God, how he could doo ſo many miracles? So that there was a ſchiſm or diviſion among them, about this matter, as Saint Iohn affirmeth. Finaly, they received him into Ieruſalem, with triumph of *Hoſanna*, caſting their apparel under his feet. But the friday next enſuing, they cried *Crucifige*, againſt him, and preferred the life of Barrabas, a wicked murderer, before him.

Mat. 28. Iohn 8. Iohn. 9. Mat. 21. Mar. 11. Mat. 27. Luc. 23.

9 Now my frind, if they dealt thus with Chriſt, which was a better man, than ever thou wilt be : and did more glorious miracles, than ever thou wilt doo, to purchaſe thee name and honor with the people : why doſt thou ſo labor, and beat thy ſelf about the vanitie of vain-glorie? Why doſt thou caſt thy travels into the wind of mens mouthes? Why doſt thou put thy riches in the lips of mutable men,

where everie flatterer may rob thee of them? Haſt thou no better a cheſt to lok them up in? Saint Paul was of another mind, when he ſaid;

1.Cor.4. *I eſteem little to be iuged of you, or of the day of man:* and he had reaſon ſurely. For what careth he that runneth at tilt, if the ignorant people give ſentence againſt him, ſo the judges give it with him? If the blind man, in the waie

Luc. 18. to Iericho, had depended of the liking and approbation of the goers by, he had never received the benefit of his ſight: for that, they diſſuaded him from running, and crieng ſo vehemently after Chriſt. It is a miſerable thing for a man to be a windmil, which maketh no meal, but according as the blaſt endureth. If the gale be ſtrong, he ſurgeth about luſtily; but if the wind ſlake: he relenteth preſently. So praiſe the vain-glorious man, and ye make him run: if he feel not the gale blow, he is out of hart: he is like the Babylonians, who, with a little

Dan. 3. ſweet muſik were made to adore anie thing whatſoever.

Pro. 27. 10 The ſcripture ſaith moſt truly; *As ſilver is tried in the fire by blowing to it: ſo is a man tried in the mouth of him that praiſeth.* For as ſilver, if it be good, taketh no hurt therby: but if it be evil, it goeth al into fume: ſo a vain man, by praiſe and commendation. How many have we ſeen puffed up with mens praiſes, and almoſt put beſide themſelves, for joy therof: and yet afterward brought down, with a contrarie wind,

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and driven ful neer to deſperation by contempt? How manie do we ſee daily (as the prophet did in his dais) commended in their ſins, and bleſſed in their wickednes? How manie palpable and intolerable flatteries do we hear both uſed, and accepted daily, and no man crieth with good king David; *Away with this oile, and ointment of ſinners, let it not com upon my head?* Is not al this vanitie? Is it not madneſſe, as the ſcripture calleth it? The glorious angels in heaven ſeek no honor unto themſelves, but al unto God: and thou poor worm of the earth deſireſt to be glorified? The four and twentie elders in the Apocalips took off their crowns, and caſt them at the feet of the lamb: and thou wouldeſt pluk fortie from the lamb to thy ſelf, if thou couldeſt. O fond creature! How truly ſaith the prophet; *Homo vanitati ſimilis factus eſt: A man is made like unto vanitie*. That is, like unto his own vanitie: as light as the verie vanities themſelves, which he foloweth. And yet the wiſe man more expreſly; *In vanitate ſua appenditur peccator, the ſinner is weighed in his vanitie*. That is, by the vanitie, which he followeth, is ſeen how light and vain a ſinner is.

Pſal. 9. Pſa. 140. Pſal. 39. Apoc. 4. Pſa. 143. Eccl. 23.

11 The ſecond vanitie that belongeth to ambition, is deſire of worldly honor, dignitie, and promotion. And this is a great matter in the ſight of a worldly man: this is a jewel of rare price, and woorthy to be bought, even with any labor, travel, or peril whatſoever. The love

Worldly honor and promotion.

of this, letted the great men, that were Chriſti-
Iohn.11. ans in Iewrie, from confeſſing of Chriſt open-
ly. The love of this, letted Pilat from delive-
ring Ieſus, according as in conſcience he ſaw
Iohn.19. he was bound. The love of this letted Agrippa,
Acts.26. & Feſtus, from making themſelves Chriſtians,
albeit they eſteemed Pauls doctrine to be tru.
The love of this letteth infinite men daily from
imbracing the means of their ſalvation. But
(alas) theſe men do not ſee the vanitie heerof.
1.Cor.14. Saint Paul ſaith not without juſt cauſe; *Nolite eſſe pueri ſenſibus: Be you not children in underſtanding*. It is the faſhion of children, to eſteem more of a painted bable, than of a rich jewel. And ſuch is the painted dignitie of this world: gotten with much labor; maintained with great expenſes; and loſt with intolerable greef, and ſorrow. For better conceiving wherof, ponder a little with thy ſelf (gentle reader) any ſtate of dignitie that thou wouldeſt deſire: and think how many have had that before thee. Remember how they mounted up, & how they deſcended down again: and imagin with thy ſelf, which was greater, either the joy in getting, or the ſorrow in leeſing it. Wher are now al theſe emperors, theſe kings, theſe princes, and prelates, which rejoiced ſo much once, at their own advancement? Where are they now, I ſay? Who talketh or thinketh of them? Are they not forgotten, and caſt into their graves long ago? And do not men bold-

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ly walk over their heads now, whoſe faces might not be looked on without fear, in this world? What then have their dignities done them good?

12 It is a woonderful thing to conſider the vanitie of this worldly honor. It is like a mans own ſhadow, which the more a man runneth after, the more it flieth: and when he flieth from it, it foloweth him again: and the only way to catch it, is to fal down to the ground upon it. So we ſee, that thoſe men which deſire honor in this world, are now forgotten: and thoſe which moſt fled from it, and caſt themſelves loweſt of al men, by humilitie, are now moſt of al honored: honored (I ſay) moſt, even by the world it ſelf, whoſe enimies they were, while they lived. For who is honored more now, who is more commended and remembred, than Saint Paul, and his like, which ſo much deſpiſed worldly honor in this life, according to the ſaieng of the Prophet; *Thy frinds (O Lord) are too too much honored.* Moſt vain then is the purſuit of this worldly honor, and promotion: ſeeing it neither contenteth the mind, nor continueth with the poſſeſſor, nor is void of great dangers, both in this life, and in the life to com, according to the ſaieng of ſcripture; *Moſt ſevere iudgement ſhal be uſed upon thoſe that are over others: the mean man ſhal obtain mercie; but the great and ſtrong ſhal ſuffer torments ſtrongly.*

The vanitie of worldly honor.

Pſal. 138.

Sap. 6.

Worldly nobilitie.

13 The third vanitie that belongeth to ambition, or pride of life, is nobilitie of fleſh and blood: a great pearle in the eie of the world: but indeed in it ſelf, and in the ſight of God, a meer trifle and vanitie. Which holie Iob wel underſtood, when he wrote theſe words; *I ſaid unto rottennes: thou art my father, and unto worms you are my mother and ſiſters*. He that wil behold the gentrie of his anceſtors: let him look into their graves, and ſee whether Iob ſaith truly or no. Tru nobilitie was never begun, but by vertu: and therfore, as it is a teſtimonie of vertu to the predeceſſors: ſo is it another of vertu unto the ſucceſſors. And he which holdeth the name therof by deſcent, without vertu, is a meer monſter, in reſpect of his anceſtors: for that he breaketh the limits of the nature of nobilitie. Of which ſort of men, God ſaith by one prophet; *They are made abhominable, even as the things which they love: their glorie is from their nativitie, from the bellie, and from their conception.*

Iob. 17.

Oſe. 9.

14 It is a miſerable vanitie, to go beg credite of dead men, when as we deſerve none our ſelves: to ſeek up old titles of honor from our anceſtors, we being utterly uncapable therof, by our own baſe maners and behavior. Chriſt cleerly confounded this vanitie; when being deſcended himſelf of the greateſt nobilitie, that ever was in this world: and beſides that, being alſo the ſon of God: yet called he himſelf ordinarily the ſon of man: that is, the ſon

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of the virgin Marie (for otherwiſe he was no ſon of man) and further than this alſo, called himſelf a ſhepheard, which in the world is a name of contempt. He ſought not up this and that old title of honor, to furniſh his ſtile withal, as our men do. Neither when he had to make a king firſt in Iſrael, did he ſeek out the ancienteſt blood: but took Saul, of the baſeſt tribe of al Iſrael: and after him David the pooreſt ſhepheard of al his brethren. And when he came into the world: he ſought not out the nobleſt men to make princes of the earth; that is, to make apoſtles: but took of the pooreſt, and ſimpleſt, therby to confound (as one of them ſaith) the fooliſh vanitie of this world; in making ſo great account of the preeminence of a little fleſh and blood, in this life.

Mat.8.20. 24.26. Iohn.10. 1.Reg.9. 1.Re.16. Mat.4. Pſal.44. 1.Cor.1.

15 The fourth vanitie that belongeth to ambition, or pride of life, is worldly wiſdom, wherof the apoſtle ſaith; *The wiſdom of this world is follie with God.* If it be follie, then great vanitie (no dowt) to delite ſo in it, as men do. It is a ſtrange thing to ſee, how contrarie the judgements of God are to the judgements of men. The people of Iſrael would needs have a king (as I have ſaid) and they thought God would have given them preſently ſom great mightie prince to rule over them: but he choſe out a poor felow, that ſought aſſes about the countrie. After that, when God would diſplace this man again for his ſin: he ſent Samuel to an-

The vanitie of worldly wiſdom. 1.Cor.3. 1.Reg.9.

noint one of Iſai his ſons : and being com to
1.Reg. 16. the houſe, Iſai brought foorth his eldeſt ſon, Eliab, a luſtie tall felow, thinking him indeed moſt fit to govern : but God anſwered; *Reſpect not his countenance, nor his talnes of perſonage : for I have reiected him : neither do I iudge according to the countenance of man.* After that, Iſai brought in his ſecond ſon Abinadab : and after him Samma, and ſo the reſt, until he had ſhewed him ſeven of his ſons. Al which being refuſed by Samuel, they marveled, & ſaid, there was no mo left but only a little red headed boy, that kept the ſheep, called David : which Samuel cauſed to be ſent for. And aſſoon as he came in ſight: God ſaid to Samuel, this is the man that I have choſen.

16 When the Meſſias was promiſed unto the Iewes to be a king: they imagined preſently, according to their worldly wiſdom, that he ſhould be ſom great Prince : and therfore they refuſed Chriſt, that came in povertie. Iames and Iohn being yet but carnal, ſeeing the Samaritans contemptuouſly to refuſe Chriſts diſciples ſent to them, and knowing what Chriſt was, thought ſtreight-way that he muſt in revenge have called down fire from heaven to conſume them : but Chriſt rebuked
Luc. 9. them, ſaieng ; *You know not of what ſpirit you are.* The apoſtles preaching the croſſe, and neceſſitie of ſuffering, to the wiſe gentils, and philoſo-
1.Cor.1. phers, were thought preſently fooles for their labors.

labors. Feſtus the emperors lieftenant, hearing Paul to ſpeak ſo much of abandoning the world, and folowing Chriſt, ſaid, he was mad. Finaly, this is the faſhion of al worldly wiſe men: to condemn the wiſdom of Chriſt, and of his ſaints. For ſo the holy ſcripture reporteth of their own confeſſion, being now in place of torment; *Nos inſenſati vitam illorum æſtimabamus inſaniam: We fond men eſteemed the lives of ſaints as madnes.* Wherfore, this is alſo great vanitie (as I have ſaid) to make ſuch account of worldly wiſdom: which is not only follie, but alſo madnes, by the teſtimonie of the holie Ghoſt himſelf. Acts.26. Sap.5.

17 Who would not think, but that the wiſe men of this world, were the fitteſt to be choſen to do Chriſt ſervice in his Church? Yet Saint Paul ſaith; *Non multi ſapientes, ſecundùm carnem: God hath not choſen manie wiſe men according to the fleſh.* Who would not think, but that a worldly wiſe man might eaſily alſo make a wiſe Chriſtian? Yet Saint Paul ſaith no: except firſt he becom a fool; *Stultus fiat, vt ſit ſapiens: If anie man ſeem wiſe among you, let him becom a fool, to the end he may be made wiſe.* Vain then, and of no account is the wiſdom of this world, except it be ſubject to the wiſdom of God. 1.Cor.1. 1.Cor.3.

18 The firſt vanitie belonging to pride of life, is corporal beautie: wherof the wiſe man ſaith; *Vain is beautie, and deceivable is the grace* Pro.31. *The vanitie of beautie.*

of

of countenance. Wherof also king David understood properly, when he said; *Turn away my eies (O Lord) that they behold not vanitie*. This is a singular great vanitie, dangerous and deceitful; but yet greatly esteemed of the children of men: whose propertie is; *To love vanitie*: as the prophet saith. Beautie is compared by holie men, to a painted snake, which is fair without, and ful of deadly poison within. If a man did consider what infinite ruins, and destructions have com, by our light giving credit therunto: he would beware of it. And if he remembred what foul drosse lieth under a fair skin: he would little be in love therwith, saith one father. God hath imparted certain sparks of beautie unto his creatures: therby to draw us to the consideration, and love of his own beautie; wherof the other is but a shadow: even as a man finding a little issu of water, may seek out the fountain therby: or happening upon a smal vain of gold, may therby com to the whole mine it selfe. But we like babes, delite our selves only with the fair cover of the book, and never do consider what is written therin.

Psa. 118.

Psal. 4.

A lesson to be read in the beautie of al creatures.

In al fair creatures, that man doth behold, he ought to read this, saith one father; that If GOD could make a peece of earth so fair and lovely, with imparting unto it som little spark of his beautie: how infinit fair is he himself, and how woorthie of al love and admiration? And how happie shal we be, when

when we ſhal com to enjoy his beautiful preſence, wherof now al creatures do take their beautie.

19 If we would exerciſe our ſelves in theſe maner of cogitations : we might eaſily keep our harts pure and unſpotted before God, in beholding the beautie of his creatures. But for that we uſe not this paſſage from the creature to the creator ; but reſt only in the external appeerance of a deceitful face : letting go the bridle to foul cogitations, and ſetting wilfully on fire our own cócupiſcences ; hence it is, that infinite men do periſh daily by occaſion of this fond vanitie. I cal it fond, for that everie childe may deſcrie the deceit and vanitie therof. For take the faireſt face in the world, wherwith infinite fooliſh men fal in love, upon the ſight : and raſe it over but with a little ſcratch, and al the matter of love is gone : let there com but an agu, and al this goodly beautie is deſtroied : let the ſoul depart but one half hour from the bodie, and this loving face is ugly to look on : let it lie but two dais in the grave, and thoſe which were ſo hot in love with it before, wil ſcarſe abide to behold it, or com neer it. And if none of thoſe things happen unto it : yet quikly commeth on old age, which riveleth the skin, draweth in the eies, ſetteth out the teeth, and ſo disfigureth the whole viſage, as it becommeth more contemptible now, than it was beautiful and alluring before. And what then

The vanitie of beautie.

can

can be more vanitie than this? What more madnes, than either to take pride of it, if I ſee it my ſelf: or to indanger my ſoul for it, if I ſee it in others.

The vanitie of apparel. Eccl.11.

20 The ſixt vanitie belonging to pride of life, is the glorie of fine apparel: againſt which the wiſe man ſaith; *In veſtitu ne glorieris vnquam: See thou never take glorie in apparel.* Of al vanities this is the greateſt, which we ſee ſo common among men of this world. If Adam had never falne: we had never uſed apparel: for that apparel was deviſed to cover our ſhame of nakednes, and other infirmities contracted by that fal. Wherfore, we that take pride and glorie in apparel, do as much as if a begger ſhould glorie and take pride of the old clouts that do cover his ſores. Saint Paul ſaid unto a biſhop; 1.Tim.6. *If we have wherwithal to cover our ſelves, let us be content.* And Chriſt touched deeply the danger of nice apparel, when he commended ſo much S. Iohn Baptiſt for his auſtere attire: adding for the contradictorie; Mat.3.11. Luc. 7. *Qui mollibus veſtiuntur in domibus regum ſunt: They which are apparelled in ſoft and delicate apparel, are in kings courts.* In kings courts of this world, but not in the kings court of heaven. For which cauſe in the deſcription of the rich man damned, this is not omitted by Chriſt; Luc. 16. *That he was apparelled in purple and ſilk.*

21 It is a wonderful thing to conſider the different proceeding of God and the world heerin.

heerin. God was the firſt that ever made apparel in the world: and he made it for the moſt noble of al our anceſtors, in paradiſe: and yet he made it but of beaſts skins. And Saint Paul teſtifieth of the nobleſt ſaints of the old teſtament, that they were covered only with goats skins, and with hairs of camels. What vanitie is it then for us, to be ſo curious in apparel, & to take ſuch pride therin, as we doo? We rob and ſpoil al creatures almoſt in the world, to cover our baks, and to adorn our bodies withal. From one, we take his wool: from another, his skin: from another, his fur: and from ſom other, their verie excrements; as the ſilk, which is nothing els, but the excrements of worms. Not content with this, we com to fiſhes, and do beg of them certain pearls to hang about us. We go down into the ground for gold and ſilver: and turn up the ſands of the ſea, for pretious ſtones: and having borrowed al this of other creatures, we jet up and down, provoking men to look upon us: as if al this now were our own. When the ſtone ſhineth upon our finger, we wil ſeem (forſooth) thereby to ſhine. When the ſilver and ſilks do gliſter on our baks, we look big, as if al that beautie came from us. And ſo (as the prophet ſaith) we paſſe over our dais in vanitie, and doo not perceive our own extreme folly. Gen. 3. Heb. 12. *The extreme vanitie and povertie of man.* Pſal. 77.

22 The ſecond general branch, which Saint Iohn appointeth unto the vanitie of this life, 2

is

Concupiſcence of the eies. is concupiſcence of the eies: wherunto the ancient fathers have referred al vanities of riches and wealth of this world. Of this Saint Paul

1.Tim.6. writeth to Timothie; *Give commandement to the rich men of this world, not to be high minded, nor to put hope in the uncertaintie of their riches*. The reaſon of which ſpeech is uttered by the ſcrip-

Pro. 11. ture in an other place, when it ſaith; *Riches ſhal not profit a man in the day of revenge.* That is, at the day of death and judgement: which thing, the rich men of this world, do confeſſe themſelves, though too late, when they crie;

Sap. 5. *Divitiarum iactantia quid nobis contulit? What hath the braverie of our riches profited us?* Al which evidently declareth the great vanitie of worldlie riches, which

The vanitie and peril of worldlie wealth. can doo the poſſeſſor no good at al, when he

Pſal. 75. hath moſt need of their help. *Rich men have ſlept their ſleep* (ſaith the prophet) *and have found nothing in their hands:* that is, rich men have paſſed over this life, as men do paſſe over a ſleep, imagining themſelves to have golden mountains, and treaſures: and when they awake (at the day of their death) they find themſelves to have nothing in their hands. In reſpect wherof, the Prophet Baruch asketh this queſtion;

Cap. 3. *Where are they now, which heaped togither gold and ſilver, and which made no end of their ſcraping togither?* And he anſwereth himſelf immediatly; *Exterminati ſunt, & ad inferos deſcenderunt: They are now rooted out, and are gone down unto hel.* To

Iacob. 5. like effect ſaith Saint Iames; *Now go to, you rich men:*

men: weep, and howl in your miseries, that com upon you: your riches are rotten, and your gold and silver is rustie: and the rust therof shal be in testimonie against you: it shal feed on your flesh as fire: you have hoorded up wrath for your selves in the last day.

23 If wealth of this world be not only so vain, but also so perilous as heer is affirmed: what vanitie then is it for men to set their minds upon it, as they do? Saint Paul saith of himself; that *He esteemed it al but as doong*. And Phil. 3. he had great reason surely to say so, seeing indeed they are but doong: that is, the verie excrements of the earth, and found only in the most barren places therof: as they can tel Iob. 28. which have seen their mines. What a base matter is this then for a man to tie his love unto? God commanded in the old law, that whatsoever did go with his breast upon the ground, Levi. 11. should be unto us in abhomination. How much more than a reasonable man, that hath glewed his hart & soul unto a peece of earth? *We came in naked into this world, and naked we must go foorth again*, saith Iob. Cap. 1. The mil-wheel stirreth much about, and beateth it self from day to day, and yet at the yeers end it is in the same place, as it was in the beginning: so rich men, let them toil and labor what they can, yet at their death must they be as poor, as at the first day wherin they were born. *When the rich man dieth* (saith Iob) *he shal take nothing with him, but shal close up his eies, and find nothing. Povertie shal lay* Iob. 27.

hands

hands upon him, and a tempeſt ſhal oppreſſe him in the night: a burning wind ſhal take him away, and a whirlwind ſhal ſnatch him from his place: it ſhal ruſh upon him, and ſhal not ſpare him: it ſhal bind his hands upon him, and ſhal hiſſe over him. For that it ſeeth his place whither he muſt go.

24 The prophet David in like wiſe forewarneth us of the ſame, in theſe words; *Be not afraid when thou ſeeſt a man made rich, and the glorie of his houſe multiplied. For when he dieth, he ſhal take nothing with him, nor ſhal his glorie deſcend to the place whither he goeth: he ſhal paſſe into the progenies of his anceſtors* (that is, he ſhal go to the place where they are, who have lived as he hath don) *and world without end he ſhal ſee no more light.*

25 Al this, and much more is ſpoken by the holie Ghoſt, to ſignifie the dangerous vanitie of worldly wealth: and the follie of thoſe men, who labor ſo much to procure the ſame, with the eternal peril of their ſouls, as the ſcripture aſſureth us. If ſo manie phyſicians, as I have heer alledged ſcriptures, ſhould agree togither, that ſuch, or ſuch meats were venomous & perilſom: I think few would give the adventure to eat them, though otherwiſe in taſt they appeered ſweet and pleaſant. How then commeth it to paſſe, that ſo manie earneſt admonitions of God himſelf, cannot ſtay us from the love of this dangerous vanitie? *Nolite cor apponere*, ſaith God by the prophet: that is; *Lay not your hart unto the love of riches. Qui diligit aurum*

Pſal. 61.
Eccl. 31.

non

non iustificabitur, saith the wise man: *He that loveth gold shal never be iustified. I am angrie greatly upon rich nations*, saith God by Zacharie. Christ saith; *Amen dico vobis, quia dives difficilè intrabit in regnum cælorum: Truly I say unto you, that a rich man shal hardly get into the kingdom of heaven.* And again; *Wo be to you rich men, for that you have received your consolation in this life.* Finaly, Saint Paul saith generaly of al, and to al; *They which wil be rich, do fal into temptation, and into the snare of the devel, and into manie unprofitable and hurtful desires, which do drown men in destruction and perdition.* Cap. 1. Mat. 19. Luc. 6. 1.Tim.6.

26 Can anie thing in the world be spoken more effectualy, to dissuade from the love of riches, than this? Must not heer now the covetous men, either denie God, or cõdemn themselves in their own consciences. Let them go, and excuse themselves, by the pretence of wife and children, as they are woont, saieng; They mean nothing els, but to provide for their sufficiencie. Doth Christ, or Saint Paul admit this excusation? Ought we so much to love wife, or children, or other kindred, as to endanger our souls for the same? What comfort may it be to an afflicted father in hel, to remember, that by his meanes, his wife and children doo live wealthily in earth? Al this is vanitie (deer brother) and meer deceit of our spiritual enimie. For within one moment after we are dead, we shal care no more for wife, children, father,

The pretence of wife and children refused.

father, mother, or brother, in this matter, than we ſhal for a meer ſtranger : and one penie given in alms while we lived (for Gods ſake) ſhal comfort us more at that day, than thouſands of pounds beſtowed upon our kin, for the natural love we bare unto our own fleſh and blood : the which, I would to Chriſt worldlie men did conſider. And then (no dowt) they would never take ſuch care for kindred, as they do : eſpecialy upon their death-beds : whence preſently they are to depart to that place, where fleſh and blood holdeth no more privilege : nor riches have any power to deliver; but only ſuch, as were wel beſtowed in the ſervice of God, or given to the poor for his names ſake. And this ſhal be ſufficient for this point of riches.

3 *Of the vanitie of worldly pleaſure.*

27 The third branch of worldlie vanities is called by Saint Iohn, concupiſcence of the fleſh : which conteineth al pleaſures and carnal recreations; as banketting, laughing, plaieng, and the like, wherwith our fleſh is much delited in this world. And albeit in this kind, there is a certain meaſure to be allowed unto the godly, for the convenient maintenance of their health (as alſo in riches it is not to be reprehended) yet, that al theſe worldlie ſolaces, are not only vain, but alſo dangerous, in that exceſſe & abundance, as worldly men ſeek and uſe them, appeereth plainly by theſe words of Chriſt; *Wo be unto you which now do laugh, for you* Iohn. 16.

ſhal

ſhal weep. Wo be unto you that now live in fil, & ſatietie: for the time ſhal com, when you ſhal ſuffer hunger. And again, in Saint Iohns Goſpel, ſpeaking to his apoſtles, and by them to al other, he ſaith; *You ſhal weep and pule: but the world ſhal reioice.* Iohn. 16. Making it a ſigne diſtinctive between the good and the bad: that the one ſhal mourn in this life, and the other rejoice, and make themſelves merrie.

28 The verie ſame doth Iob confirm, both of the one, and the other ſort: for of worldlings he ſaith; *That they ſolace themſelves with al kind of muſik, and doo paſſe over their dais in pleaſure, and in a verie moment, doo go down into hel.* Iob. 21. But of the godlie he ſaith in his own perſon; *That they ſigh before they eat their bread.* Iob. 3. And in another place; *That they fear al their works, knowing that God ſpareth not him which offendeth.* Iob. 9. The reaſon wherof the wiſe man yet further expreſſeth, ſaieng; *That the works of good men are in the hands of God: & no man knoweth (by outward things) whether love or hatred at Gods hands: but al is kept uncertain for the time to com.* Eccl. 9. And old Tobias inſinuateth yet another cauſe, when he ſaith; *What ioy can I have or receive, ſeeing I ſit heer in darknes?* Tob. 5. Speaking literaly of his corporal blindnes, but yet leaving it alſo to be underſtood of ſpiritual and internal darknes.

29 Theſe are then the cauſes (beſide external affliction, which God often ſendeth) why the godlie do live more ſad and fearful in this *Why good men are ſad in this life.*

1.Cor.2. 2.Cor.7. Phil. 2. Iob. 3. Iohn.16. life, than wicked men doo, according to the counſel of Saint Paul: and why alſo they ſigh often and weep, as Iob & Chriſt do affirm: for that they remember often the juſtice of God: their own frailtie in ſinning: the ſecret judgement of Gods predeſtination * uncertain to us: the vale of miſerie and deſolation, wherin they live heer: which

B.

* Calling and juſtifieng, are verie plain and infallible tokens therof. Rom.8.30. And ſo far is it not uncertain unto the faithful.

Rom. 8. Eph. 4. Mat. 24. 2.Cor.5. and 7. made euen the apoſtles to grone, as Saint Paul ſaith, though they had leſſe cauſe therof than we. In reſpect wherof we are willed to paſſe over this life in carefulnes, watchfulnes, fear, and trembling, and in reſpect wherof alſo, the

Eccl. 7. wiſe man ſaith; *It is better go to the houſe of ſorrow, than to the houſe of feasting*, And again; *Where ſadnes is, there is the hart of wiſe men: but where mirth is, there is the hart of fools*. Finaly, in reſpect

Prov.28. of this, the ſcripture ſaith; *Beatus homo qui ſemper eſt pavidus: Happie is the man which alwais is fearful*. Which is nothing els, but that which the holie Ghoſt commandeth everie man, by

Mich. 6. Micheas the prophet; *Sollicitum ambulare cum Deo: To walk careful and diligent with God*; thinking upon his commandements; how we keep and obſerve the ſame; how we reſiſt, and mortifie our members upon earth, and the like. Which cogitations, if they might have place with us, would cut off a great deal of thoſe worldly paſtimes, wherwith the careles ſort of ſinners are overwhelmed: I mean of thoſe

good

good felowſhips of eatings, drinkings, laughings, ſingings, diſputings, and other ſuch vanities that diſtract us moſt.

30 Heerof Chriſt gave us a moſt notable advertiſement, in that he wept often: as at his nativitie; at the reſuſcitation of Lazarus; upon Ieruſalem; & upon the croſſe. But he is never read to have laught in al his life. Heerof alſo is our own nativitie and death a ſignification; which being both in Gods hands are appointed unto us, with ſorrow, and greef, as we ſee. But the middle part therof, that is, our life, being left in our own hands (by Gods appointment) we paſſe it over with vain delites, never thinking whence we came, nor whither we go. Iohn.10. Luc.19.

31 A wiſe traveler paſſing by his In, though he ſee pleaſant meats offered him: yet he forbeareth, upon conſideration of the price, and the journey he hath to make: and taketh in nothing, but ſo much as he knoweth wel, how to diſcharge the next morning at his departure: but a fool laieth hands on everie delicate bait that is preſented to his ſight, and plaieth the prince, for a night or two. But when it commeth to the rekoning: he wiſheth that he had lived, only with bread and drink, rather than to be ſo troubled as he is for the paiment. The cuſtom of manie churches yet is, to faſt the even of everie feaſt, and then to make merrie the next day, that is, upon the feſtival day it ſelf: which may repreſent unto us, the abſtinent *A ſimilitude.*

ſtinent life of good men in this world, and the mirth that they have in the world to com. But the faſhion of the world is contrarie: that is, to eat and drink merrily firſt, at the tavern: and after, to let the hoſt bring in his rekoning. They eat, drink, and laugh: and the hoſt ſcoreth up al in the mean ſpace. And when the time commeth, that they muſt pay: manie an hart is ſad, that was pleaſant before.

32 This the ſcripture affirmeth alſo, of the pleaſures of this world; *Riſus dolore miſcebitur, & extrema gaudij luctus occupat: Laughter ſhal be mingled with ſorrow, and mourning ſhal inſu at the hinder end of mirth.* The divel that plaieth the hoſt, in this world, and wil ſerve you with what delite or pleaſure you deſire, writeth up al in his book: and at the day of your departure, (that is, at your death) wil he bring the whole rekoning, and charge you with it al: and then ſhal folow that, which GOD promiſeth to worldlings, by the prophet Amos; *Your mirth ſhal be turned into mourning and lamentation.* Yea, and more than this, if you be not able to diſcharge the rekoning: you may chance to hear that other dreadful ſentence of Chriſt, in the Apocalips; *Quantum in delicijs fuit, tantum date illi tormentum: Look how much he hath been in his delites, ſo much torment do you lay upon him.*

Pro. 14.

Amos. 2.

Tob. 2.

Apoc. 18.

33 Wherfore, to conclude this point, and therwithal this firſt part, touching vanities: truly may we ſay with the prophet David, of a worldly

worldly minded man ; *Universa vanitas omnis homo vivens : The life of such men containeth al kind of vanitie.* That is, vanitie in ambition; vanitie in riches ; vanitie in pleasures ; vanitie in al things which they most esteem. And therfore I may wel end with the words of God, by the prophet Esay ; *Væ vobis, qui trahitis iniquitatem in funiculis vanitatis : Wo be unto you, which do draw wickednes in the ropes of vanitie.* These ropes are those vanities of vain-glorie, promotion, dignitie, nobilitie, beautie, riches, delites, and other before touched : which alwaies draw with them som iniquitie and sin. For which cause, David saith unto God ; *Thou hatest (O Lord) observers of superfluous vanities.* And lastly, for this cause the holie Ghost pronounceth generaly of al men; *Beatus vir qui non respexit in vanitates, & insanias falsas : Blessed is that man, which hath not respected vanities, and the false madnesse of this world.*

Pſal. 38.

Esai. 59.

The ropes of vain-glorie.

Pſal. 3.

Pſal. 39.

34 Now com I then to the second part proposed in this chapter : to shew how this world, with the cómodities therof, are not only vanities, but also deceits (as Christ termeth them) for that indeed, they perform not unto their folowers, those idle vanities which they do promise. Wherin the world may be compared to that wretched and ungrateful deceiver Laban: who made poor Iacob to serve him seven yeers for fair Rachel, and in the end deceived him with foul Lia. What false promi-

2 *How worldly vanities are also deceits.*

Mat. 13.

Gen. 29. *False promises of the world.*

ſes doth the world make daily? To one it promiſeth long life and health: and cutteth him off in the midſt of his daies. To another it promiſeth great wealth, and promotion: and after long ſervice, performeth no part therof. To another it promiſeth great honor by large expences: but under-hand it caſteth him into contempt by beggerie. To another it aſſureth great advancement by marriage: but yet never giveth him abilitie to com to his deſire. Go you over the whole world: behold countries; view provinces; look into cities; harken at the doores & windows of private houſes; of princes pallaces; of ſecret chambers: and you ſhal ſee, and hear nothing, but lamentable complaints: one, for that he hath loſt; another for that he hath not woon; a third, for that he is not ſatisfied; ten thouſand for that they are deceived.

The falſe promiſe of renowm.

35 Can there be a greater deceit (for examples ſake) than to promiſe renowm, and memorie, as the world doth to hir folowers: and yet to forget them aſſoon as they are dead? Who doth remember now one of fortie thouſand jollie fellows in this world, captains, ſoldiers, counſellers, dukes, earls, princes, prelates, and emperors: kings, and queenes; lords, and ladies? Who remembreth them I ſay? Who once thinketh or ſpeaketh of them now? Hath not their memorie periſhed with their ſound, as the prophet ſaith? Did not Iob

Pſal. 9.

promiſe

promiſe truly, that *Their remembrance ſhould be as aſhes troden under foot?* And David that *They ſhould be as duſt blown with the wind?* Divers men there have been ere this, that have been verie mean in common account: and yet bicauſe they have labored to be vnknown to the world, therfore the rather the world both remembreth, and honoreth now the memorie of them. But manie a king and emperor have ſtriued & labored al their life, to be known in the world, and yet are now forgotten. So that the world is like in this point (as one ſaith) unto a covetous and forgetful hoſt, who if he ſee his old gheſt com by in beggerly eſtate, al his money being ſpent: he maketh ſemblance not to know him. And if the gheſt marvel therat, and ſay, that he hath com often that way, and ſpent much money in the houſe: the other anſwereth; it may be ſo, for there paſſe this way ſo many, as we uſe not to keep account therof. But what is the way to make this hoſt to remember you, (ſaith this Author.) The way is to uſe him il as you paſſe by: beat him wel, or do ſom other notable injurie unto him, and he wil remember you as long as he liveth, & manie times wil talk of you, when you are far off from him.

Iob.13. Pſal.1.

A compariſon.

36 Infinite are the deceits and diſſimulations of the world. It ſeemeth goodly, fair, and gorgeous in outward ſhew: but when it commeth to handling, it is nothing but a fe-

What the deceits of the world are.

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ther: when it commeth to ſight, it is nothing but a ſhadow: when it commeth to waight; it is nothing but ſmoke: when it commeth to opening, it is nothing but an image of plaiſter work, ful of old rags and patches within. To know the miſeries of the world, you muſt go a little out from it. For, as they which walk in a miſt, do not ſee it ſo wel, as they which ſtand upon an hil from it: ſo fareth it, in diſcerning the world: whoſe propertie is, to blind them that com to it, to the end they may not ſee their own eſtate: even as a raven, firſt of al ſtriketh out the poor ſheeps eie, and ſo bringeth to paſſe, that ſhe may not ſee the way to eſcape from his tyrannie.

A ſimilitude.

37 After the world hath once bereft the worldling of his ſpiritual ſight, that he can judge no longer, between good and evil; vanitie, and veritie; then, it rocketh him a ſleep, at eaſe and pleaſure; it bindeth him ſweetly; it deceiveth him pleaſantly; it tormenteth him in great peace and reſt: it hath a prowd ſpirit ſtraightwais, to place him in the pinnacle of greedie ambition, and ther-hence, to ſhew him al the dignities, and preferments of the world: it hath twentie falſe merchants, to ſhew him in the dark, the firſt and former ends, of fair and precious cloths. (But he may not look into the whole peeces, nor carrie them to the light.) It hath four hundred falſe prophets to flatter him as Achab had, which muſt keep him from the

Mat. 4.

3. Reg. 22.

the hearing of Micheas his counsel: that is, from the remorse of his own conscience, which telleth him truth: it hath a thousand cunning fishers, to lay before him pleasant baits, but al furnished with dangerous hooks within: it hath infinite strumpets of Babylon, to offer him drink in golden cups, but al mingled with most deadly poison: it hath in everie door an alluring Iahel, to intise him in to the milk of pleasures and delites, but al have their hammers and nails in their hands, to murder him in the brain, when he falleth asleep. It hath in everie corner, a flattering Ioab, to imbrace with one arm, and kil with the other. A false Iudas, to give a kisse, and therwith to betray. Finaly, it hath al the deceits, al the dissimulations, al the flatteries, al the treasons, that possibly may be devised. It hateth them, that love it: deceiueth them, that trust it: afflicteth them, that serve it: reprocheth them, that honor it: damneth them, that folow it: and most of al forgetteth them, that labor and travel most of al for it. And to be breef in this matter, do you what you can for this world, and love it, and adore it, as much as you wil: yet in the end you shal find it a right Nabal: who after manie benefits received from David, yet when David came to have need of him, he answered; *Who is David? Or who is the son of Isai, that I should know him?* Vpon great cause then said the prophet David; *O you children of men, how long wil you* be

Apoc. 17.
Iudic. 4.
2. Reg. 20.
Luc. 22.
1. Reg. 25.
Psal. 4.

be ſo dul harted? Why do you love vanitie, and ſeek after a lie? He calleth the world not a lier, but a lie it ſelf: for the exceeding great fraud and deceit, which it uſeth.

3 *How pleaſures of the world are thorns.*

38 The third name or propertie that Chriſt aſcribeth unto the pleaſures and riches of the world, is, that they are thorns: of which Saint Gregorie writeth thus; Who ever would have beleeved me, if I had called riches thorns, as Chriſt heer doth, ſeeing thorns do prik, and riches are ſo pleaſant? And yet ſurely they are thorns; for that, with the priks of their careful cogitations, they tear, and make bloodie the minds of worldly men. By which words, this holie father ſignifieth, that even as a mans* naked bodie, toſſed and tumbled among manie thorns, cannot be but much rent and torn, and made bloodie with the pricks therof: ſo a worldly mans ſoul beaten with the cares and cogitations of this life, cannot but be vexed with reſtles pricking of the ſame, and wounded alſo with manie temptations of ſin, which do occur. This doth Salomon (in the places before alledged) ſignifie, when he doth not only cal the riches and pleaſures of this world; *Vanitie of vanities*, that is, the greateſt vanitie of al other vanities: but alſo *Affliction of ſpirit*: giving us to underſtand, that where

Hom.15.in evang.

B. *But the words of Chriſt declare, that it is another thing that he did ſpecialy reſpect therin: that is, the choking or deſtroieng of ſuch corn as was ſown among them; and the utter extinguiſhing, or great hindering of al good motions of the ſpirit of God, in al thoſe that are worldly minded.

Ecc.1.2.3.4

where theſe vanities are, and the love of them once entered: there is no more the peace of God, which paſſeth al underſtanding: there is no longer reſt, or quiet of mind: but war of deſires; vexation of thoughts; tribulation of fears; pricking of cares; unquietnes of ſoul: which is indeed a moſt miſerable and pittiful affliction of ſpirit. Phil. 4.

39 And the reaſon heerof is, that as a clok can never ſtand ſtil from running, ſo long as the peazes do hang therat: ſo a worldlie man, having infinite cares, cogitations, and anxieties hanging upon his minde, as peazes upon the clok, can never have reſt, or repoſe day or night, but is inforced to beat his brains, when other men ſleep, for the compaſſing of thoſe trifles, wherwith he is incumbred. Oh, how manie rich men in the world do feel to be tru, that I now ſay? How manie ambitious men do proov it daily, and yet wil not deliver themſelves out of the ſame? *A compariſon.*

40 Of al the plaegs ſent unto Egypt, that of the flies was one of the moſt troubleſom, and faſtidious. For, they never ſuffered men to reſt; but the more they were beaten off, the more they came upon them. So, of al the miſeries, and vexations, that God laieth upon worldlings, this is not the leſt, to be tormented with the cares of that, which they eſteem their greateſt felicitie: and cannot beat them off, by any means they can deviſe. They ruſh upon them Exod. 8.

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in the morning, as ſoon as they awake; they accompanie them in the day; they forſake them not at night; they folow them to bed; they let them from their ſleep; they afflict them in their dreams: and finaly, they are like to thoſe importune and unmerciful tyrāts, which God threateneth to wicked men by Ieremie the prophet; *Qui nocte ac die non dabunt requiem: Which ſhal give them no reſt, either by day or night:* and the cauſe heerof, which God alledgeth in the ſame Chapter, is; *Quia abſtuli pacem meam à populo iſto (dicit Dominus) miſericordiam, & miſerationes: for that I have taken away my peace from this kind of people (ſaith God) I have taken away my mercie and commiſerations:* a very heavy ſentence to al them, that lie vnder the yoke, and bondage of theſe miſerable vanities.

Ieremie 16.

Eſai. 59.

41 But yet the prophet Eſay hath a much more terrible deſcription of theſe mens eſtate; *They put their truſt in things of nothing, and doo talk vanities: they conceive labor, and bring foorth iniquitie: they break the egs of ſerpents, and weave the webs of ſpiders: he that ſhal eat their egs ſhal die: & that which is hatched thence, ſhal be a cocatrice: their webs ſhal not make cloth, to cover them: for that, their works are unprofitable: and the work of iniquitie is in their hands.* Theſe are the words of Eſay, declaring unto us by moſt ſignificant ſimilitudes, how dangerous thorns the riches and pleaſures of this world are. And firſt he ſaith; *They put their hope in things of nothing, and doo talk vanities:*

The explication of the words of Eſay.

vanities: to signifie, that he meaneth of the vanities, and vain men of this world: who commonly do talk of the things which they love best, & wherin they place their greatest affiance. Secondly he saith; *They conceive labor, and bring foorth iniquitie*. Alluding heerin, to the childbirth of women, who first do conceive in their womb; and after a great deal of travel, doo bring foorth their infant: so worldly men, after a great time of travel, and labor in vanities, do bring foorth no other fruit, than sin and iniquitie. For that is the effect of those vanities, as he speaketh in the same chapter, crieng out to such kind of men; *Wo be unto you, which do draw iniquitie in the ropes of vanitie*.

42 But yet to expresse this matter more forcibly, he useth two other similitudes, saieng; *They break the egs of serpents, and do weave the webs of spiders*. Signifieng by the one, the vanitie of these worldly cares: and by the other, the danger therof. The spider we see, taketh great pains and labor manie daies togither, to weave hir self a web: and in the end, when al is doon, commeth a puf of wind, or som other little matter, and breaketh al in peeces. Even Luc. 12. as he in the Gospel, which had taken great travel and care, in heaping riches togither in plucking down his old barns, building up of new: and when he was com to say to his soul; *Now be merrie*. That night his soul was taken from him, and al his labor lost. Therfore Esay saith

ſaith in this place, that *The webs of theſe weavers ſhal not make them cloth to cover them withal : for that their works are unprofitable.*

43 The other compariſon containeth matter of great danger and fear. For as the bird that ſitteth upon the egs of ſerpents, by breaking and hatching them, bringeth foorth a perilous brood, to hir own deſtruction : ſo thoſe that ſit abrood upon theſe vanities of the world (ſaith Eſay) do hatch at laſt their own deſtruction. The reaſon wherof is (as he ſaith) *For that the work of iniquitie is in their hand*. Stil harping upon this ſtring, that a man can not love and folow theſe vanities, or intangle himſelf with their ropes (as his phraſe is) but that he muſt indeed draw on much iniquitie therwith: that is, he muſt mingle much ſin and offence of God with the ſame: which effect of ſin, bicauſe it killeth the ſoul, that conſenteth unto it: therfore Eſay compareth it unto the brood of ſerpents, that killeth the bird which bringeth them foorth to the world. And finaly Moiſes uſeth the like ſimilitudes, when he
Deu. 32. ſaith, of vain and wicked men; *Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, and their cluſters of grapes are moſt bitter: their wine is the gall of dragons, and the poiſon of cocatrices uncurable*. By which dreadful and lothſom compariſons, he would give us to underſtand, that the ſweet pleaſures of this world are indeed deceits, and wil proov themſelves,

ſelves, one day, moſt bitter and dangerous.

44 The fourth point that we haue to conſider, is, how this word *ærumna*, that is, miſerie and calamitie, may be verified of the world, & the felicitie therof. Which thing, though it may appeer ſufficiently by that, which hath been ſaid before: yet wil I (for promiſe ſake) diſcuſſe it a little further in this place, by ſom particulars. And among manie miſeries which I might heer recount; the firſt, and one of the greateſt, is, the brevitie and uncertaintie of al worldlie proſperitie. Oh, how great a miſerie is this unto a worldly man, that would have his pleaſures, conſtant and perpetual; *O death, how bitter is thy remembrance* (ſaith the wiſe man) *unto a man that hath peace in his riches?* We have ſeen manie men advanced, & not endured two moneths in their proſperitie: we have heard of divers married in great joy, and have not lived ſix dais in their felicitie: we have read of ſtrange matters in this kind; and we ſee with our eies no few examples daily. What a greef was it (think you) to Alexander the great, that having ſubdued in twelve yeers, the moſt part of al the world, ſhould be then inforced to die, when he was moſt deſirous to live: and when he was to take moſt joy, and comfort of his victories? What a ſorrow was it to the rich man in the Goſpel, to hear upon the ſudden; *Hac nocte: Even this night thou muſt die?* What a miſerie wil this be to many worldlings, when it

4 *The fourth part, how the world is miſerie.*

Brevitie.

Eccl. 41.

1. Mac. 1.

Luc. 12.

commeth? Who now build pallaces; purchaſe lands; heap up riches; procure dignities; make marriages; join kinreds, as though there were nevet an end of theſe matters? What a doleful day wil this be to them (I ſay) when they muſt forgo al theſe things, which they ſo much love? When they muſt be turned off, as princes mules are woont to be, at the journeis end: that is, their treaſure taken from them, and their gauld backs onlie left unto themſelves? For as we ſee theſe mules of princes go, al the day long, loden with treaſure, and covered with fair cloths, but at night ſhaken off, into a ſorrie ſtable, much bruſed & gauled, with the carriage of thoſe treaſures: ſo rich men that paſſe through this world, loden with gold, and ſilver; and do gaul greatly their ſouls in cariage therof, are deſpoiled of their burden at the day of death; and are turned off, with their wounded conſciences, to the lothſom ſtable of hel and damnation.

A compariſon.

Diſcontentment.

45 Another miſerie joined to the proſperitie of this world, is the greevous counterpeaze of diſcontentments, that everie worldlie pleaſure hath with it. Run over everie pleaſure in this life, and ſee what ſawce it hath adjoined? Aske them that have had moſt proof therof, whether they remain contented, or no? The poſſeſſion of riches is accompanied with ſo many fears and cares, as hath been ſhewed: the advancement of honors is ſubject to al miſer-

able

able ſervitude that may be deviſed: the *pleſure of the fleſh, though it be lawful and honeſt; yet is it called by Saint Paul *Tribulation of the fleſh:* but if it be with ſin, ten thouſand times more is it environed with al kind of miſeries. 1.Cor.7.28.

B.

*It ſelf is not ſo called: but it is ſaid, that thoſe that marrie ſhould have tribulation in the fleſh: which is in reſpect of the cares & moleſtations that cōmōly hang (or ſpecialy at that time, as the caſe ſtood with them) on the married eſtate.

46 Who can reckon up the calamities of our bodie? So manie diſeaſes; ſo manie infirmities; ſo manie *miſchances; ſo manie dangers? Who can tel the paſſions of our mind that do afflict us, now with anger; now with ſorow; now with envie; now with furie? Who can recount the adverſities, and miſeries, that com by our goods? Who can nūber the hurts and diſcontentations, that daily inſu upon us, from our neighbors? One calleth us into law for our goods: another purſueth us for our life: a third, by ſlander impugneth our good name: one afflic- *Miſeries of bodie.* *Of mind.* *Of goods.* *Of neighbors.*

B.

*Wheras chance and fortune are uſed of us in much like ſenſe, though the ſenſe & meaning of thoſe that are inſtructed in the faith be good, referring al to the providence of God: yet ſeeing that Saint Auguſtine long ſince was ſorie, that he had ſo much uſed ſuch words (as appeereth, Retr. 1. c.1.) it were good that we alſo ſhould more warily decline ſuch words, as others have ſo prophanely abuſed. And better were it a great deal to ſay, that ſuch things are of the hand of God.

teth us by hatred; another by envie; another by flatterie; another by deceit; another by revenge; another by falſe witnes; another by open arms. There are not ſo manie dais, nor hours in our lives, as there are miſeries and contrarieties in the ſame. And further than this, the evil hath this prerogative above the good, in our life; that one defect only overwhelmeth and drowneth a great number of good things togither: as if a man had al the felicities heaped togither, which this world could yeeld, and yet had but one tooth out of tune: al the other pleaſures would not make him merrie. Heerof you have a cleer example in Aman, cheef counceller of King Aſſuerus:
Heſter.5. who, for that, Mardocheus the Iew did not riſe to him when he went by, nor did honor him, as other men did: he ſaid to his wife & frinds, that al his other felicities were nothing, in reſpect of this one affliction.

The miſerie of blindnes. 47 Ad now to this miſerie, of darknes and blindnes wherin worldly men live (as in part I have touched before) moſt fitly prefigured by
Exo. 10. the palpable darknes of Egypt, wherin no man could ſee his neighbor; no man could ſee his work; no man could ſee his way: ſuch is the
Mat. 13. darknes wherin worldlie men walk. *They have eies, but they ſee not*, ſaith Chriſt; that is, though they have eies to ſee the matters of this world: yet they are blinde, for that they ſee not the things they ſhould ſee indeed. *The children of this*

this world are wiſer in their generation, than the chil- Luc. 16.
dren of light. But that is only in matters of this world, in matters of darknes, not in matters of light, wherof they are no children: *For* 1. Cor. 2.
that the carnal man underſtandeth not the things which are of God. Walk over the world, and you ſhal find men as ſharp eied as egles in things of the earth: but the ſame men as blind as beetles in matters of heaven. Therof enſu thoſe lamentable effects, that we ſee daily of mans laws ſo carefully reſpected, and Gods commandements ſo contemptuouſly rejected: of earthly goods ſought for, and heavenly goods not thought upon: of ſo much travel taken for the bodie, and ſo little care uſed for the ſoul. Finaly, if you wil ſee in what great blindnes the world doth live, remember that Saint Paul comming from a worldling to be a Acts. 9.
good Chriſtian, had ſcales taken from his eies by Ananias, which covered his ſight before, when he was in his pride, and ruff of the world.

48 Beſide al theſe miſeries, there is yet another miſerie, greater in ſom reſpect, than the former; & that is, the infinit number of temptations, of ſnares, of intiſements in the world, wherby men are drawn to perdition daily. Athanaſius writeth of Saint Anthonie the hermite, that God revealed unto him, one day, the ſtate of the world, and he ſaw it al hanged ful of nets in everie corner, and divels ſitting by,

Temptations and dangers.

Athan. in vita Anthonij.

to watch the same. The prophet David to signifie the verie same thing; that is, the infinite multitude of snares in this world, saith; *God*
Psal. 10. *shal raign snares upon sinners.* That is, God shal permit wicked men to fal into snares: which are as plentiful in the world, as are the drops of rain, which fal down from heaven. Everie thing almost is a deadly snare, unto a carnal and loose harted man. Everie sight that he seeth; every word that he heareth; every thought that he conceiveth: his youth; his age; his frinds; his enimies; his honor; his disgrace; his riches; his povertie; his companie keeping; his prosperitie; his adversitie; his meat that he eateth; his apparel that he weareth: al are snares, to draw him to destruction, that is not watchful.

Facilitie of sinning. 49 Of this then, and of the blindnes declared before, doth folow the last, and greatest miserie of al, which can be in this life: and that is, the facilitie wherby worldly men do run into sin. For truly saith the scripture; *Miseros facit populos peccatum: Sin is the thing that maketh*
Pro. 14. *people miserable.* And yet, how easily men of the world do commit sin, and how little scruple they make of the matter, Iob signifieth, when
Iob. 15. talking of such a man, he saith; *Bibit quasi aquam iniquitatem: He suppeth up sin, as it were water.* That is, with as great facilitie, custom, and ease, passeth he down any kind of sin, that is offered him, as a mã drinketh water, when he is a thirst.

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He that wil not beleeve the ſaieng of Iob: let him prove a little, by his own experience, whether the matter be ſo or no: let him walk out in to the ſtreets, behold the doings of men, view their behavior, conſider what is done in ſhops; in hals; in conſiſtories; in judgement ſeats; in pallaces; and in common meeting places abroad: what lieng; what ſlandering; what deceiving there is. He ſhal find, that of al things, wherof men take anie account, nothing is ſo little accounted of, as to ſin. He ſhal ſee juſtice ſold; veritie wreſted; ſhame loſt; and equitie deſpiſed. He ſhal ſee the innocent condemned; the giltie delivered; the wicked advanced; the vertuous oppreſſed. He ſhal ſee many theeves floriſh; manie uſurers bear great ſway; manie murderers & extortioners reverenced and honored; manie fools put in authoritie; & divers, which have nothing in them but the form of men, by reaſon of money to be placed in great dignities, for the government of others. He ſhal hear at everie mans mouth, almoſt, vanitie, pride, detraction, envie, deceit, diſſimulation, wantonnes, diſſolution, lieng, ſwearing, perjurie, and blaſpheming. Finaly, he ſhal ſee the moſt part of men, to govern themſelves abſolutely, even as beaſts do, by the motion of their paſſions, not by law of juſtice, reaſon, religion, or vertu. *The ſinful ſtate of the world.*

5 *The fift part of this chapter.*

50 Of this doth inſu the fift point that Chriſt toucheth in his parable, and which I pro-

promiſed heer to handle: to wit, that the love of this world choketh up, and ſtrangleth every man, whom it poſſeſſeth, from al celeſtial and ſpiritual life; for that it filleth him with a plain contrarie ſpirit, to the ſpirit of God. The apoſtle ſaith; *Si quis ſpiritum Chriſti non habet, hic non eſt eius: If anie man hath not the ſpirit of Chriſt, this felow belongeth not unto him.* Now, how contrarie the ſpirit of Chriſt, and the ſpirit of the world is, may appeer by the fruits of Chriſts ſpirit rekoned up by Saint Paul unto the Galathians: to wit; *Charitie*, which is the root and mother of al good works: *Ioy*, in ſerving God: *Peace*, or tranquillitie of minde in the ſtorms of this world: *Patience*, in adverſitie: *Longanimitie*, in expecting our reward: *Bonitie*, in hurting no man: *Benignitie*, in ſweet behavior: *Gentlenes*, in occaſion given of anger: *Faithfulnes*, in performing our promiſes: *Modeſtie*, without arrogancie: *Continencie*, from al kind of wickednes: *Chaſtitie*, in conſerving a pure minde in a clean and unſpotted bodie. *Againſt theſe men* (ſaith Saint Paul) *there is no law.* And in the verie ſame chapter he expreſſeth the ſpirit of the world by the contrarie effects, ſaieng; *The works of fleſh are manifeſt, which are, fornication, uncleannes, wantonnes, lecherie, idolatrie, poiſonings, enmities, contentions, emulations, wrath, ſtrife, diſſenſion, ſects, envie, murder, droonkennes, gluttonie, and the like: of which I foretel you, as I have told you before, that thoſe men which do ſuch things ſhal never obtain the kingdom*

Rom. 8.

Gal. 5. *The effects of the ſpirit of Chriſt.*

Gal. 5. *The effects of the ſpirit of this world.*

kingdom of heaven.

51 Heer now may everie man judge of the ſpirit of the world, and the ſpirit of Chriſt: and (applieng it to himſelf) may conjecture whether he holdeth of the one, or of the other. Saint Paul giveth two pretie ſhort rules in the verie ſame place to trie the ſame. The firſt is; *They which are of Chriſt, have crucified their fleſh, with the vices, and concupiſcences therof.* That is, they have ſo mortified their own bodies, as they ſtrive againſt al the vices & ſins repeated before, and yeeld not to ſerve the concupiſcences or temptations therof. The ſecond rule is; *If we live in ſpirit, then let us walk in ſpirit.* That is, our walking and behavior is a ſign whether we be alive or dead. For if our walking be ſpiritual, ſuch as I have declared before by thoſe fruits therof: then do we live & have life in ſpirit: but if our works be carnal, ſuch as S. Paul now hath deſcribed: then are we carnal and dead in ſpirit, neither have we any thing to do with Chriſt, or portion in the kingdom of heaven. And for that al the world is ful of thoſe carnal works, and bringeth foorth no fruits indeed of Chriſts ſpirit, nor permitteth them to grow up or proſper within hir: thence is it, that the ſcripture alwais putteth Chriſt, and the world for oppoſite and open enimies.

Two rules of S. Paul to know our ſpirit.

Gal. 5.

Chriſt and the world enimies.

52 Chriſt himſelf ſaith, that *The world cannot receive the ſpirit of truth.* And again, in the ſame Evangeliſt he ſaith; that *Neither he, nor any of his*

Iohn. 14.

Ioh. 15. 17.

are

are of the world, though they live in the world. And yet further, in his most vehement praier unto his father; *Pater iuste, mundus te non cognovit: Iust father, the world hath not known thee.* For which cause S. Iohn writeth; *If any man love the world, the love of the father is not in him.* And yet further Saint Iames, that *Whosoever but desireth to be frind of this world, is therby made an enimie to God.* What wil worldly men say to this? Saint Paul affirmeth plainly, that this world is to be damned. And Christ insinuateth the same in Saint Iohns Gospel: but most of al, in that wonderful fact of his, when praieng to his father, for other matters, he excepteth the world by name; *Non pro mundo rogo*, saith he: *I do not aske mercie, and pardon for the world, but for those which thou hast given me out of the world.* Oh, what a dreadful exception is this, made by the savior of the world; by the lamb, that taketh away al sins; by him that asked pardon, even for his tormentors, and crucifiers, to except now the world by name from his mercie? Oh that worldly men would consider but this one point only: they would not (I think) live so void of fear as they do.

Iohn. 17.
Iohn. 2.
Iaco. 4.
1. Cor. 11.
Iohn. 12.
Iohn. 17.
Iohn. 1.
Luc. 23.

53 Can any man marvel now why Saint Paul crieth so carefully to us; *Nolite conformari huic sæculo: Conform not your selves to this world?* And again; *That we should renounce utterly al worldly desires?* Can any marvel why Saint Iohn, which was most privie, above al others, to Christs holie

Rom. 12.
Titus. 2.

lie meaning heerin, ſaith to us in ſuch earneſt ſort: *Nolite diligere mundum, neque ea quæ in mundo ſunt: Do not love the world, nor anie thing that is in the world.* If we may neither love it, nor ſo much as conform our ſelves unto it, under ſo great pains (as are before rehearſed) of the enmitie of God and eternal damnation: what ſhal becom of thoſe men that do not only conform themſelves unto it, and the vanities therof: but alſo do folow it; ſeek after it; reſt in it; and do beſtow al their labors, and travels upon it. 1.Ioh. 2.

54 If you ask me the cauſe why Chriſt ſo hateth and abhorreth this world: Saint Iohn telleth you; *Quia mundus totus in maligno poſitus eſt: For that al the whole world is ſet on naughtines*; for that it hath a ſpirit contrarie to the ſpirit of Chriſt, as hath been ſhewed; for that it teacheth pride, vain-glorie, ambition, envie, revenge, malice, with pleaſures of the fleſh, and al kind of vanities: and Chriſt on the contrarie ſide, humilitie, meeknes, pardoning of enimies, abſtinence, chaſtitie, ſufferance, mortification, bearing the croſſe, with contempt of al earthly pleaſures: for that it perſecuteth the good, and advanceth the evil: for that it rooteth out vertu, and planteth al vice: and finaly, for that it ſhutteth the doores againſt Chriſt when he knocketh, and ſtrangleth the hart that once it poſſeſſeth. *Why Chriſt hateth the world.* 1.Ioh. 5. Apoc. 3.

55 Wherfore to conclude this part, ſeeing this

A deſcription of the world.

this world is ſuch a thing as it is: ſo vain, ſo deceitful, ſo troubleſom, ſo dangerous: ſeeing it is a profeſſed enimie to Chriſt, excommunicated and damned to the pit of hel: ſeeing it is (as one father ſaith) an ark of trauel; a ſchool of vanities; a ſeat of deceit; a laberinth of error: ſeeing it is nothing els but a barren wildernes; a ſtonie feeld; a dirtie ſtie; a tempeſtuous ſea: ſeeing it is a grove ful of thorns; a medow ful of ſcorpions; a floriſhing garden without fruit; a cave ful of poiſoned and deadly baſilisks: ſeeing it is finaly (as I have ſhewed) a fountain of miſeries; a river of tears; a feined fable; a delectable frenſie: ſeeing (as *Aug. ep. 39.* Saint Auſten ſaith) the joy of this world hath nothing els but falſe delite; tru aſperitie; certain ſorrow; uncertain pleaſure; travelſom labor; fearful reſt; greevous miſerie; vain hope of felicitie: ſeeing it hath nothing in it (as ſaint *Hom. 22. ad pop. Antioch.* Chryſoſtom ſaith) but tears, ſhame, repentance, reproch, ſadnes, negligences, labors, terrors, ſiknes, ſin, and death it ſelf: ſeeing the worlds repoſe is ful of anguiſh; his ſecuritie without foundation; his fear without cauſe; his travels without fruit; his ſorrow without profit; his deſires without ſucces; his hope without reward; his mirth without continuance; his miſeries without remedies: ſeeing theſe and a thouſand evils more are in it, and no one good thing can be had from it: who wil be deceived with this viſard, or allured with this

this vanitie heerafter? Who wil be ſtaied from the noble ſervice of God by the love of ſo fond a trifle as is the world? And this, to a reaſonable man may be ſufficient, to declare the inſufficiencie of this third impediment.

56 But yet for the ſatisfieng of my promiſe in the beginning of this chapter: I have to ad a word or two in this place, how we may avoid the danger of this world; and alſo uſe it unto our gain and commoditie. And for the firſt to avoid the dangers, ſeeing there are ſo manie ſnares and traps, as hath been declared: there is no other way but only to uſe the refuge of birds, in avoiding the dangerous ſnares of fowlers: that is, to mount up into the aire, and ſo to flie over them al. *Fruſtra iacitur rete ante oculos pennatorum* ſaith the wiſe man: that is; *The net is laid in vain before the eies of ſuch as have wings and can flie*. The ſpies of Hiericho though manie ſnares were laid for them by their enimies: yet they eſcaped al, for that they walked by hils, ſaith the ſcripture: wherunto Origin alluding, ſaith; that There is no way to avoid the dangers of this world, * but to walk upon hils, and to imitate David, that ſaid; *Levavi oculos meos ad montes, unde veniet auxiliũ mihi: I lifted up mine eies unto the hils, whence al mine aid and aſſiſtance came*, for avoiding the ſnares of this world. And then ſhal we ſay with the ſame David; *Anima noſtra ſicut paſſer erepta eſt de laqueo venantium: Our ſoul is delivered as a ſparrow from*

The laſt part of this chapter, how we may avoid the evil of the world.

Prov. 1.

Hom. 1. in Ioſue.

B.

* Though the matter be good; yet hardly doth it ſtand by theſe places.

Pſal. 120.

Pſal. 123.

from the snare of the fowlers. We must say with
Phil. 3. Saint Paul; *Our conversation is in heaven*. And then shal we litle fear al these deceits, and dangers upon earth. For as the fowler hath no hope to catch the bird, except he can allure hir to pitch and com down, by som means; so hath the divel, no way to intangle us, but to
Mat. 4. say as he did to Christ; *Mitte te deorsum: Throw thy self down*: that is, pitch down upon the baits which I have laid: eat and devour them: enamor thy self with them: tie thine appetite unto them, and the like.

57 Which grosse and open temptation he that wil avoid, by contemning the allurement of these baits: by flieng over them; by placing his love and cogitations in the mountains of heavenly joies and eternitie: he shal easily escape al dangers and perils. King David was
Psal. 72. past them al, when he said to God; *What is there for me in heaven, or what do I desire besides thee upon earth? My flesh and my hart have fainted for desire of thee. Thou art the God of my hart, and my portion (O Lord) for ever.*

58 Saint Paul also was past over these dangers, when he said; that *Now he was crucified to*
Gal. 6. Phil. 3. *the world, & the world unto him*: and that, *He esteemed al the wealth of this world as meer doong*: and
2. Cor. 10. that albeit he lived in flesh, yet lived he not according to the flesh. Which glorious example, if we would folow, in contemning and despising the vanities of this world, and fixing our minds,

minds, in the noble riches of Gods kingdom to com: the ſnares of the divel would prevail nothing at al againſt us in this life.

59 Touching the ſecond point: how to uſe the riches and commodities of this world to our advantage: Chriſt hath laid down plainly the means; *Facite vobis amicos de Mammona iniquitatis: Make unto you frinds of the riches of iniquitie.* The rich glutton might have eſcaped his torments, and have made himſelf an happie man by help of worldlie wealth, if he would: and ſo might manie a thouſand which now live, and wil go to hel for the ſame. Oh that men would take warning, and be wiſe whiles they have time. Saint Paul ſaith; *Deceive not your ſelves: look what a man ſoweth, and that ſhal he reap.* What a plentiful harveſt then might rich men provide themſelves, if they would: which haue ſuch ſtore of ſeed, and ſo much ground offered them daily to ſow it in? Why do they not remember that ſweet harveſt ſong; *Com ye bleſſed of my father, enter into the kingdom prepared for you: for I was hungrie, and you fed me: I was thirſtie, and you gave me to drink: I was naked, and you appareled me.* Or if they do not care for this: why doo they not fear at leaſt the blak *Sanctus* that muſt be chaunted to them for the contrarie; *Agite nunc divites, plorate, ululantes in miſeriis veſtris quæ advenient vobis: Go to now you rich men, weep, and howl in your miſeries, that ſhal com upon you.*

How to uſe worldlie wealth to our advantage.

Luc. 16.

Luc. 16.

Gal. 4. 2.Cor.9.

Mat. 25.

Iaco. 5.

Dam. in hiſt. Barlaam & Ioſaphat. c. 1. A parable.

60 The holie father Iohn Damaſcen reporteth a parable of Barlaam the hermite, to our purpoſe. There was (ſaith he) a certain citie, or common welth, which uſed to chooſe themſelves a king from among the pooreſt ſort of the people, & to advance him to great honor, wealth, and pleaſures for a time: but after a while, when they were wearie of him, their faſhion was to riſe againſt him, and to deſpoile him of al his felicitie, yea, the very cloths of his bak, and ſo to baniſh him naked into an iland of a far coũntrie: where bringing nothing with him, he ſhould live in great miſerie, and be put to great ſlaverie for ever. Which practiſe one king at a certain time conſidering, by good adviſe (for al the other, though they knew that faſhion, yet through negligence, and pleaſures of their preſent felicitie cared not for it) took reſolute order with him ſelf how to prevent this miſerie: which was by this means; He ſaved every day great ſums of money from his ſuperfluities, and idle expenſes, and ſo, ſecretly made over before hand a great treaſure unto that Iland, wherunto he was in danger daily to be ſent. And when the time came that indeed they depoſed him from his kingdom, and turned him away naked, as they had doon the other before: he went to the Iland with joy and confidence, where his treaſure lay, and was received there with exceeding great triumph, and placed preſently in greater glorie thã ever he

he was before.

61 This parable (drawing ſomwhat neer to that which Chriſt put of the evil ſteward) teacheth as much as at this preſent needs to be ſaid in this point. For the citie or common wealth is this preſent world, which advanceth to authoritie, poor men: that is, ſuch as com naked into this life, and upon the ſudden when they look leſt for it, doth it pul them down again, & turneth them naked into their graves, and ſo ſendeth them into another world: where bringing no treaſure with them, they are like to finde little favor, and rather eternal miſerie. The wiſe king that prevented this calamitie, is he, which in this life (according to the counſel of Chriſt) doth ſeek to lay up treaſure in heaven, againſt the day of his deth, when he muſt be baniſhed hence naked, as al the princes of that citie were. At which time if their good deeds do folow them (as God promiſeth) then ſhal they be happie men; and placed in much more glorie than ever this world was able to give them. But if they com without oil in their lamps: then is there nothing for them to expect; but *Neſcio vos: I know not you*. And when they are known;

The application of this parable.

Luc. 12.

Apo. 14.

Mat. 25.

Ite maledicti in ignem eternum:
Go you accurſed into fire everlaſting.

Mat. 25.

CHAP. IIII.

Of the fourth impediment: which is, too much presuming of the mercie of GOD.

THere are a certain kind of people in the world, who wil not take the pains to think of, or to allege anie of the said impediments before; but have a shorter way for al, and more plausible, as it seemeth to them: and that is, to lay the whole matter upon the bak of Christ himself, and to answer whatsoever you can say against them, with this only sentence; *God is merciful*. Of these men may Christ complain with the prophet, saieng; **Supra dorsum meum fabricaverunt peccatores, prolongaverunt iniquitatem: Sinners have built upon my bak, they have prolonged their iniquitie*. By which words we may account our selves charged, that prolonging of iniquities, in hope of Gods mercie, is to build our sins on his bak. But what foloweth? wil God bear it? No verily: for the next words insuing are; *Dominus iustus, concîdet cervices peccatorum: God is iust, he wil cut in sunder the neks of sinners*. Heer are two cooling cards, for the two warm imaginations before. Mean you (Sir) to prolong your iniquitie, for that God is merciful? Remember also, that he is

Psa. 128.

Building on Gods bak.

B.

*Though it stād not on the natural sense of this place: yet is it that in effect, which is rebuked, Rom. 6. 1.

is just, saith the prophet. Are ye gotten up, upon the bak of God, to make your nest of sin there? Take heed: for he wil fetch you down again, and break your nek downward, except ye repent: for that indeed there is no one thing which may be so injurious to God, as to make him the foundation of our sinful life, which lost his own life for the extinguishing of sin.

How God is both merciful and iust.

2 But you wil say; And is not God then merciful? Yes truly (deer brother) he is most merciful, and there is neither end, nor measure of his mercie. He is even mercie it selfe: it is his nature and essence: and he can no more leave to be merciful, than he can leave to be God. But yet (as the prophet heer saith) he is just also. We must not so remember his mercie, as we forget his justice. *Dulcis & rectus Dominus: Our Lord is sweet, but yet upright and iust too*, saith David: and in the same place; *All the wais of the Lord are mercy and truth.* Which words holie Barnard expounding in a certain sermon of his, saith thus; There be two feet of the Lord, wherby he walketh his wais: that is, mercie, and truth; and God fasteneth both these feet upon the harts of them, which turn unto him. And everie sinner that wil truly convert himself, must lay hand fast on both these feet. For if he should lay hands on mercie only, letting passe truth and justice: he would perish by presumption. And on the other side, if he shuld apprehend justice only, without mercie: he

Psal. 24.

Ser. 52. parvorum.

The two feet of God.

would perish by desperation. To the end therfore, that he may be saved, he must humbly fal down and kisse both these feet: that in respect of Gods justice he may retain fear: and in respect of his mercie, he may conceiue hope. And in another place; Happie is that soul, upon which our Lord Iesus Christ hath placed both his feet. I wil not sing unto thee judgement alone, nor yet mercie alone (my God;) but I wil sing unto thee, with the prophet David, mercie and judgement joined togither. And I wil never forget these justifications of thine.

Serm.6.in Cant.

Psa.101.
Psa.148.

3 Saint Austen handleth this point most excellently in divers places of his works; Let them mark (saith he) which love so much mercie and gentlenes in our Lord: let them mark (I say) and fear also his truth. For (as the prophet saith) God is both sweet and just. Dost thou love that he is sweet? Fear also that he is just. As a sweet Lord, he said; *I have held my peace at your sins:* but as a just Lord, he addeth; *And think you that I wil hold my peace stil?* God is merciful, and ful of mercies, say you: it is most certain: yea ad unto it, that *He beareth long*. But yet fear that, which commeth in the verses end; *Et verax:* that is, *He is also tru and just*. There be two things, wherby sinners do stand in danger: the one, in hoping too much (which is presumption:) the other, in hoping too little, which is desperation. Who is deceived by hoping too much? He which saith unto

Tract.33. in Iohn.

Psal.24.

Psa.102.

Two dangers of sinners.

to

to himself; God is a good God; a merciful God: and therfore I wil do what pleaseth me. And why so? Bicause God is a merciful God; a good God; a gentle God. These men run into danger by hooping too much. Who are in danger by despair? Those, which seeing their sins greevous, and thinking it now unpossible to be pardoned, say within themselves; Wel, we are once to be damned: why do not we then, whatsoever pleaseth us best in this life? These men are murdered by desperation; the other by hope. What therfore doth God for gaining of both these men? To him which is in danger by hope, he saith; *Do not say with thy self; The mercie of God is great, he wil be merciful to the multitude of my sins: for the face of his wrath is upon sinners.* To him that is in danger by desperation, he saith; *At what time soever a sinner shal turn himself to me, I wil forget his iniquities.* Thus far S. Austen, beside much more which he addeth in the same place, touching the great peril and folly of those, which upon vain hope of Gods mercie do persevere in their evil life. Eccl. 5. Eze. 18.

4 It is a verie evil consequent, and most unjust kind of reasoning, to say; That forsomuch as God is merciful and long suffering, therfore wil I abuse his mercie, and continu in my wickednes. The scripture teacheth us not to reason so, but rather quite contrarie; God is merciful, and expecteth my conversion, and the longer he expecteth, the more greevous wil be

his punishment when it commeth, if I neglect this patience. And therfore I ought presently to accept of his mercie. So reasoneth S. Paul, which saith; *Dost thou contemn the riches of his long suffering, and gentlenes? Dost thou not know that the patience of God towards thee, is used to bring thee to repentance? But thou through the hardnes of thy hart and irrepentant mind dost hoord up to thy self wrath, in the day of vengeance, at the revelation of Gods iust iudgement.* In which words Saint Paul signifieth, that the longer that God suffereth us with patience in our wickednes, the greater heap of vengeance doth he gather against us, if we persist obstinate in the same. Wherto Saint Austen addeth another consideration of great dread and fear: and that is; If he offer thee grace (saith he) to day: thou knowest not whether he wil do it to morrow or no. If he give thee life and memorie this week: thou knowest not whether thou shalt enjoy it the next week or no,

Rom. 2.

Tract. 33. in Ioan.

Gods goodnes nothing helpeth those that persevere in sin.

5 The holy prophet beginning his seventith and second psalme of the dangerous prosperitie of worldly men, useth these words of admiration; *How good a God, is the God of Israel unto them that be of a right hart!* And yet in al that psalme, he doth nothing els but shew the heavie justice of God towards the wicked, even when he giveth them most prosperities and worldlie wealth: and his conclusion is; *Behold (O Lord) they shal perish which depart from thee:*

Psal. 72.

thou

thou hast destroied al those that have broken their faith of wedlok with thee. By which is signified, that, how good soever God be unto the just: yet that pertaineth nothing to the releef of the wicked, who are to receive just vengeance at his hands, amidst the greatest mercies, bestowed upon the godly. *The eies of the Lord are upon the iust* (saith the same prophet) *and his ears are bent to hear their praiers: but the face of the Lord is upon them that do evil, to destroy their memorie from out the earth.* Psal. 33.

6 It was an old practise of deceiving prophets, resisted strongly by the prophets of God, to crie; Peace, peace, unto wicked men: when indeed there was nothing towards them but danger, sword, and destruction, as the tru prophets foretold, and as the event prooved. Ier. 6. 8. Ezc. 13. Wherfore, the prophet David giveth us a notable and sure rule, to govern our hope and confidence withal; *Sacrificate sacrificium iustitiæ, & sperate in Domino: Do you sacrifice unto God the sacrifice of righteousnes, and then trust in him.* Wherwith Saint Iohn agreeth, when he saith; *If our hart or conscience do not reprehend us for wicked life: then have we confidence with God:* as who would say; If our conscience be giltie of lewd and wicked life, and we resolved to dwel and continu therin: then in vain have we confidence in the mercies of God, unto whose just judgement we stand subject for our wickednes. 1. Ioh. 3.

The severitie of Gods punishment upon sin.

7 It is most woonderful and dreadful to consider, how God hath used himself towards his best beloved in this world, upon offence given by occasion of sin: how easily he hath changed countenance; how soon he hath broken off frindship; how streightly he hath taken account; and how severely he hath punished. The *The Angels.* Angels that he created with so great care and love, and to whom he imparted so singular privileges, of al kind of perfections, as he made them almost verie Gods (in a certain maner) Esai. 14. committed but only one sin of pride, against his majestie, and that only in thought, as Divines do hold: and yet presently, al that good wil and favor was changed into justice: and that also so severe, as they were thrown down 2. Pet. 2. Ep. Iud. to eternal torments, without redemption, chained for ever, to abide the rigor of hel fire and intolerable darknes.

Adam and Eve.

8 After this, God made himself another new frind of flesh and blood, which was our father Adam in paradise; where God conversed with him, so frindly and familiarly, as is most woonderful to consider: he called him; he talked with him; he made al creatures in the world subject unto him: he brought them al before him, to the end that he, and not God, should give them their names: he made a mate and companion for him: he blessed them both: and finaly, shewed al possible tokens of love, that might be. But what insued? Adam com-

committed but one sin: and that, at the intisement of another: and that also a sin not of so verie great importance (as it may seem to mans reason) being but the eating of the tree forbidden, and yet the matter was no sooner done, but al frinship was broken between God and him: he was thrust out of paradise, condemned to perpetual miserie, and al his posteritie to eternal damnation, togither with himself if he had not repented. And how severely this greevous sentence is executed, may sufficiently appeer by this, that infinite millions of people, even the whole race of mankind, is for it, cast down unto the unspeakable torments of hel: excepting those few, that since are ransomed by the comming down of Gods own Son, the second person in Trinitie, into this flesh; and by his intolerable sufferings and death in the same.

9 The two miracles of the world, Moises and Aaron were of singular authoritie and favor with God: insomuch as they could obtain great things at his hands for other men: & yet when they offended God once themselves, at the waters of cõtradiction in the desart of Sin, for that they dowted somwhat of the miracle promised to them from God, & therby did dishonor his majestie before the people, as he saith: they were presently rebuked most sharply for the same: & though they repented hartily that offence; and so, obtained remission of the fault

Moises and Aaron. Num. 20. 27. 33. Deut. 10. 32. 34.

fault or guilt: yet was there laid upon them a greevous chastisement for the same: and that was, that they shuld not enter themselves into the land of promise: but should die when they came within the sight therof. And albeit they intreated God most earnestly for the release of this penance: yet could they never obtain the same at his hands: but alwais he answered them; *Seeing you have dishonored me before the people, you shal die for it, and shal not enter into the land of promise.*

Saul. 10 In what special great favor was Saul with God, when he chose him to be the first king of the people: caused Samuel the prophet so much to honor him; & to annoint him prince upon Gods own inheritance, as he calleth it? When he commended him so much, and took such tender care over him? And yet afterward, for that he brake Gods commandement, in reserving certain spoils of war, which he should have destroied: yea, though he reserved them to honor God withal, as he pretended: yet was he presently cast off by God; degraded of his dignitie; given over to the hands of an evil spirit; brought to infinite miseries (though he shifted out for a time) and finaly, so forsaken and abandoned by God, as he slew himself: his sons were crucified or hanged on a crosse by his enimies; and al his family and linage extinguished for ever.

1.Reg.10. and 11. Acts.13. 1.Reg.13. 15.16. 1.Reg.16. 1.Reg.31. 1.Par.10. 2.Sam.21.6

David. 11 David was the chosen and deer frind of God,

God, and honored with the title of *One that was according to Gods own hart.* But yet, assoon as he had sinned: the prophet Nathan was sent to denounce Gods heavie displeasure and punishment upon him. And so it insued, notwithstanding that he sorrowed and humbled himself so much, as he did for the sin that he had done: as may appeer by his fasting, praier, weeping, wearing of sak, *eating of ashes, and the like. By which is evident, that how great Gods mercie is to them that fear him: so great is his justice to them that offend him. 2.Reg. 12. Psal. 34. 68. 108. 101. Psal. 29. B. *In this the sense is rather to be regarded; than the words to be streitly urged.

12 The scripture hath infinite examples of this matter, as the rejection of Cain and his posteritie streight upon his murder: the pitiful drowning of the whole world in the time of Noe: the dreadful consuming of Sodom and Gomorra, with the cities about, by fire and brimstone: the sending down quik to hel of Chore, Dathan, and Abyron; with the slaughter of two hundred and fiftie their adherents, and many thousands of the people besides, for rebellion against Moises & Aaron: the sudden killing of Nadab, and Abju, sons of Aaron, and chosen preests, for once offering of * other fire on the altar, than was appointed them: the most terrible striking dead of Ananias and Saphira, for retaining som part of their own goods, by deceit, from the apostles: with manie mo such examples, which the scripture doth recount. Gen. 4. Gen. 8. Gen. 19. Num. 16. Levi. 10. B. *Wherin also we may see what those may look for that worship God with mens traditions, or otherwise than he hath appointed. Acts. 5.

13 And

The heavines of Gods hand.

13 And for the greevousnes of Gods justice, and heavines of his hand, when it lighteth upon us, though it may appeer sufficiently by al these examples before alleged, wherin the particular punishments (as you see) are most rigorous: yet wil I repeat one act of God more, out of the scripture, which expresseth the same in woonderful maner. It is wel known that Gen.42.43. Benjamin among al the twelve sons of Iacob, was the deerest unto his father, as appeereth in the book of Genesis, and therfore also greatly respected by God: and his tribe placed in the best part of al the land of promise, upon the Iosu. 18. division therof, having Ierusalem, Iericho, and other the best cities within it. Yet notwithstanding for one only sin committed by certain private men in the citie of Gabaa, upon the wife of a Levite, God punished the whole Iudi.19.20. tribe in this order, as the scripture recounteth. He caused al the other eleven tribes to rise against them: and first, to com to the house of God in Silo, to ask his advise, and folow his direction in this war against their brethren. And thence having by Gods appointment entered battel twise with the tribe of Benjamin, the third day God gave them so great a victorie, as they slew al the living creatures, within the compasse of that tribe, except only six hundred men that escaped away into the desart: the rest were slain, both man, woman, children, and infants, togither with al the beasts, and cattel,

cattel, and al the cities, villages, and houses burnt with fire. And al this, for one sin committed, only at one time, with one woman.

14 And who wil not then confesse with Moises, that *God is a iust God, a great God, and a terrible God?* Who wil not confesse with saint Paul; *It is horrible to fal into the hands of the living God?* Who wil not say with holie David; *A iudicijs tuis timui: I have feared at the remembrance of thy iudgements*. If God would not spare the destroieng of a whole tribe for one sin only; if he would not pardon Chore, Dathan, and Abiron for once; the sons of Aaron for once; Ananias, and Saphyra, for once; if he would not forgive Esau, though afterward he sought the blessing with tears as the Apostle saith; if he would not remit the punishment of one fault to Moises and Aaron, though they asked it with great instance; if he would not forgive one prowd cogitation, unto the Angels; nor once eating of the tree forbidden unto Adam, without infinite punishment; nor would passe over the cup of affliction from his own Son, though he asked it thrise upon his knees, with the sweat of blood: what reason hast thou to think that he wil let passe so many sins of thine unpunished? What cause hast thou to induce thy imagination, that he wil deal extraordinarily with thee, and break the course of his justice for thy sake? Art thou better than those whom I have named? Hast thou anie privilege from

Deu. 10. Heb. 10. Psa. 118. Heb. 12. Mat. 26.

from God above them?

Great and strange effects of Gods justice.

15 If thou wouldest consider the great and strange effects of Gods justice, which we see daily executed in the world: thou shouldest have little cause to persuade thy self so favorably, or rather to flatter thy self so dangerously, as thou doest. We see, that notwithstanding Gods mercie, yea, notwithstanding the death and passion of Christ our savior, for saving of the whole world: yet so many infinite millions to be damned daily, by the justice of God: so manie infidels, heathens, Iews, and Turks, that remain in the darknes of their own ignorance: and among Christians, so manie that hold not their profession truly, or otherwise are il livers therin, as that Christ truly said, that few were they that should be saved: albeit his death was paid for al; if they made not themselves unwoorthy therof. And before the comming of our savior much more we see, that al the world went a-wry to damnation for manie thousand yeers togither, excepting a few Iews, which were the people of God. And yet among them also, the greater part (it seemeth) were not saved; as may be conjectured by the speeches of the prophets from time to time; and specialy by the saiengs of Christ to the Pharisies, and other rulers therof. Now then, if God for the satisfieng of his justice, could let so many millios perish through their own sins, as he doth also now daily permit, without

Mat. 7. 20.

without anie prejudice or impechment to his mercie: why may not he also damn thee, for thy sins, notwithstanding his mercie, seeing thou dost not only commit them without fear, but also dost confidently persist in the same?

16 But heer som man may say; If this be so, that God is so severe in punishmēt of every sin: and that he damneth so manie thousands for one that he saveth: how is it tru; that *The mercies of God are* * *above al his other works* (as the scripture saith) *and that it passeth and exalteth it self* § *above his iudgements?* For if the number of the damned do exceed so much the number of those which are saved: it seemeth, that the work of justice doth passe the work of mercie. To which I answer, that touching the smal nūber of those that are saved, and infinite quantitie of such as are damned, we may in no wise dowt: for that beside al other prophets, Christ our Savior hath made the matter certain, and out of question. We have to see therfore, how,

Whether Gods mercie be greater than his iustice. Psa.144. Iac. 2. B.

* Spread foorth over al his works; as both Augustine and Ierom do read; *In omnia*, or *In Vniversa opera eius.* Tom.8.11.

§ On behalf of his children. For even they also have their works so unperfect, & their faith so weak, that but in the depth of the mercie of God, they can not in anie wise be saved, no, not the best that ever was. But cōcerning that he doth so resolutely set down so manie thousands to be damned, for one that is saved, it is somwhat more, than the word it self doth warrant; or the proportion of the mercy of God (compared with his justice) may seem to bear. And seeing that this whole treatise in these four next sections, viz. 16. 19. is grounded upon a wrong text, therfore it is to be read so much more warily; and no further to be accounted of, than it may be found to have the word of God to warrant the same.

Mat.7.20.

how, notwithstanding al this, the mercie of God doth exceed his other works.

17 And first, his mercie may be said to exceed, for that al our salvation is of his mercie, and our damnation from our selves, as from the first and principal causes therof, according
Ose. 13. to the saieng of God, by the prophet; *Perditio tua Israel: tantummodo in me auxilium tuum: Thy only perdition is from thy self (O Israel) and thy assistance to doo good, is only from me.* So that, as wee must acknowlege Gods grace & mercy for the author of every good thought, and act that we do, and consequently ascribe al our salvation unto him: so none of our evil acts (for which we are damned) do proceed from him, but only from our selves, and so he is no cause at al of our damnation: and in this doth his mercie exceed his justice.

2. 18 Secondly, his mercie doth exceed, in that
1. Tim. 2. he desireth al men to be saved, as Saint Paul teacheth, and himself protesteth, when he
Eze. 18. saith; *I wil not the death of a sinner, but rather that he turn from his wickednes and live.* And again, by the prophet Ieremie, he complaineth greevously, that men wil not accept of his mercie
Iere. 3. offered; *Turn from your wicked wais* (saith he) *why wil you die, you house of Israel?* By which appeereth, that he offereth his mercie most willingly & freely to al, but useth his justice only upon necessitie (as it were) constrained therunto by our obstinate behavior. This Christ signifieth

nifieth more plainly, when hee saith to Ierusalem; *O Ierusalem, Ierusalem, which killest the prophets: and stonest them to death, that are sent unto thee: how often would I have gathered thy children togither, as the hen clocketh hir chickins underneath hir wings, but thou wouldest not? Behold thy house (for this cause) shal be made desart, and left without children.* Heer you see the mercie of God often offered unto the Iews: but, for that they refused it, he was inforced (in a certain maner) to pronounce this heavie sentence of destruction and desolation upon them: which he fulfilled within fortie, or fiftie yeeres after, by the hands of Vespasian, Emperour of Roome, and Titus his son: who utterly discomfited the Citie of Ierusalem, and whole nation of Iews, whom we see dispersed over the world at this day; in bondage, both of bodie and soul. Which work of Gods justice though it be most terrible: yet was his mercie greater to them, as appeereth by Christs words, if they had not rejected the Son.

Mat. 25.

Iosephus de bello Iud. lib. 1. cap. 1. 23.

B.

19 Thirdly, his mercie exceedeth his* justice, even towards the damned themselvs: in that he used many means to save them in this life, by calling upon them, and assisting them with his grace to doo good: by mooving them inwardly with infinite good inspirations: by alluring them outwardly, with exhortations, promisses, examples of other; as also by sikknes, adversities, and other gentle corrections:

* As afore: not as though the meaning shuld be, that God were more merciful, than just, holie, wise, or such like.

by giving them space to repēt, with occasions, opportunities, and excitations unto the same: by threatening them eternal death, if they repent not. Al which things being effects of mercie and goodnes towards them: they must needs confesse amidst their greatest furie, and torments, that his judgements are tru, and justified in themselves, and no wais to be compared with the greatnes of his mercies.

20 By this then we see that to be true, which
Psal. 83. the prophet saith; *Misericordiam & veritatem diligit Dominus: God loveth mercie and truth.* And
Psal. 84. again; *Mercie and truth have met togither: justice and peace have kissed themselves.* We see the reason why the same prophet protesteth of him-
Psa. 100. self; *I wil sing unto thee mercie and judgement (O Lord)* not mercie alone, nor judgement alone; but mercie and judgement togither: that is, I wil not so presume of thy mercie, as I wil not fear thy judgement: nor wil I so fear thy judgement, as I wil ever despair of thy mercie. The fear of Gods judgement is alwais to be joined with our confidence in Gods mercie: yea in very saints themselves, as David saith. But what fear? That fear truly, which the scripture de-
Psal. 33. scribeth, when it saith; The fear of the Lord ex-
Eccl. 1. pelleth sin; the fear of God hateth al evil; he
Prov. 1. that feareth God, neglecteth nothing; he that
Eccl. 7. feareth God, wil turn and look into his own
Eccl. 15. hart; he that feareth God, wil do good works.
Eccl. 7. They which fear God, wil not be incredulous
Eccl. 2.

to

to that which he saith: but wil keep his wais, and seek out the things that are pleasant unto him: they wil prepare their harts and sanctifie their souls in his sight.

21 This is the description of tru fear of God, set down by the scripture. This is the description of that fear which is so much commended and commanded in every part and parcel of Gods word: of that fear (I say) which is called; *Fons vitæ*; *radix prudentiæ*; *corona, & plenitudo sapientiæ*; *gloria & gloriatio*; *beatum donum*: that is; *The fountain of life*; *the root of prudence*; *the crown and fulnes of wisdom*; *the glorie and gloriation of a Christian man*; *a happie gift*. Of him that hath this fear, the scripture saith; *Happie is the man which feareth the Lord, for he wil place his mind upon his commandements*. And again; *The man that feareth God shal be happie at the last end, and shal be blessed at the day of his death*. Finaly, of such as have this fear, the scripture saith, that God is their foundation: God hath prepared great multitude of sweetnes for them: God hath purchased them an inheritance: God is as merciful to them, as the father is merciful unto his children! And (to conclude) *Voluntatem timentium se faciet: God wil do the wil of those that fear him with this fear.*

The praise of tru fear.

Pro. 14.
Ecc. 1. 2. 15.
Psa. 112.
Eccl. 1.
Psal. 24.
Psal. 30.
Psal. 60.
Psal. 62.
Psal. 144.

22 This holy fear had good Iob, when he said to God; *I feared al my works*. And he yeeldeth the reason thereof; *For I know that thou spareſt not him that offendeth thee*. This fear lacked the

Iob. 9.

other of whom the prophet saith; The sinner hath exaspered God, by saieng, that God wil
Psal. 9. not take account of his dooings, in the multitude of wrath. Thy judgements (O Lord) are remooved from his sight. And again; Wherfore hath the man stirred up God against himself, by saieng; God wil not take account of my dooings? It is a great wickednes (no dowt) and a great exasperation of God against us, to take the one half of Gods nature from him, which is; to make him merciful without justice: & to live so, as though God would not take accoũt of our life: wheras he hath protested most earnestly the contrarie, saieng, that he is an hard
Mat. 25. and a sore man, which wil not be content to
Luc. 16. receive his own again, but also wil have usurie: that hee wil have a rekoning of al his goods
Mat. 7. lent us: that he wil have fruit for al his labors
Luc. 13. bestowed upon us: and finally, that he wil
Mat. 12. have account for everie word that we have spoken.

Mat. 27. 23 Christ in the three score and eight psalm,
Mar. 15. which in sundrie places of the Gospel, he
Iohn. 2. interpreteth to be written of himself, among other dreadful curses, which he setteth down, against the reprobate, he hath these; *Let their eies be dazeled in such sort, as they may not see: powre out thy wrath (my father) upon them: let the furie of thy vengeance take hand fast on them: ad iniquitie upon their iniquitie: and let him not enter into thy righteousnes: let them be blotted out of the book of life: and*

let them not be inrolled togither with the iust. Heer (lo) wee see, that the greatest curse, which God can lay upon us, next before our blotting out of the booke of life, it is to suffer us to be so blinded, as to ad iniquitie upon iniquitie, and not to enter into consideration of his justice. For which cause also, this confidēt kind of sinning upon hope of Gods mercie, is accounted by divines, for the first of the * six greevous sins against the holie Ghost, which our Savior in the gospel, signifieth to be so hardly pardoned unto men by his father: and the reason why they cal this a sin against the holie Ghost, is, for that it rejecteth wilfully one of the principal means left by the holie Ghost, to retire us from sin, which is the fear and respect of Gods justice upon sinners.

D. Thomas secunda secundæ. q. 14. art. 1. 2. 3.

Why presumption is a sin against the holie Ghost.

B

* Those six that Thomas there nameth are desperation, presumption, impœnitencie, wilfulnes, impugning of the known truth, and envieng of the grace that is given to another. Al which may in deed be easily found to go against the spirit of God. But that they may be accounted to be that same, that in the scripture is called sin against the holie Ghost, & excludeth al hope of pardon, that is not so easily to be granted; for that the properties therunto assigned do not seem to be so fully found in anie of these. A wilful resisting of the known truth, not of infirmitie, for fear, or favor, but of meer malice for hatred of it, evn only for that it is the truth, may seeme to com much neerer unto it, than (al things considered) those others doo. Neither doth hee set them down absolutely to be six several sorts of that sin, but in that sense that himself doth there limit.

24 Wherfore, to conclude this matter of presumption: me think, we may use the same kind of argument touching the fear of Gods
Rom. 13. justice, as Saint Paul useth to the Romans of the fear of Gods ministers, which are temporal princes: wouldest thou not fear the power of a temporal prince, saith he? Do wel then: and thou shalt not only not fear, but also receive laud and praise therfore. But if thou do evil, then fear. For he beareth not the sword without a cause. In like sort may we say to those good felows, which make God so merciful, as no man ought to fear his justice. Would ye not fear (my brethren) the justice of God in punishment? Live vertuously then: and you shal be as void of fear, as lions are, saith the wise man; *For that perfect charitie expelleth fear.* But if
Pro. 28. you live wickedly: then have you cause to fear:
2.Ioh. 4. For God called not himselfe a just judge for
2.Tim. 4. nothing.

25 If the matter had been so secure, as many men by flatterie do persuade themselves it is: Saint Peter would never have said unto Christians now baptised; *Walk you in fear, during the*
1.Pet. 1. *time of this your earthlie habitation.* Nor S. Paul
Phil. 2. to the same men; *Woork your own salvation in fear*
An obiection answered. *and trembling.* But heer som men wil ask, how
2.Tim. 1. then doth the same apostle in another place say; *That God hath not given us the spirit of fear, but of vertu, love, and sobrietie?* To which I answer; That our spirit is not a spirit of servile fear:

that

that is to live in fear, only for dread of punishmen, without love: but a spirit of love joined with fear of children, wherby they fear to offend their father, not only in respect of his punishment, but principaly for his goodnes towards them, & benefits bestowed upon them. This Saint Paul declareth plainly to the Romans, putting the difference between servile fear, and the fear of children; *You have not received again the spirit of servitude* (saith he) *in fear, but the spirit of adoption of children, wherby we crie to God, Abba father.* He saith heer to the Romans: you have not received again the spirit of servitude in fear, for that their former spirit (being gentils) was only in servile fear: for that they honored and adored their idols, not for any love they bare unto them, being so infinite as they were, and such notable lewdnes reported of them (I mean of Iupiter, Mars, Venus, and the like) but only for fear of hurt from them, if they did not serve and adore the same.

Servile fear, and the fear of children.

Rom. 8.

How the fear of gentils was servile.

26 Saint Peter also in one sentence expoundeth al this matter. For having said; *Timorem eorum ne timueritis: Fear not their fear.* *Meaning of the servile fear of wicked men: he addeth presently; *Dominum autem Christum sanctificate in cordibus vestris & cum modestia, & timore, conscientiam habentes bonam.* That is; *Do you sanctifie the Lord Iesus Christ in your harts: having a*

1. Pet. 3. B.

*Divers so take it: but it seemeth rather (in my judgement) that such as expound it, as if the apostle forbad them to fear those adversaries of theirs, do com somwhat neerer to the sense of the place.

good conscience with modestie and fear. So that the spirit of servile fear, which is grounded only upon respect of punishment, is forbidden us: but the loving fear of children is commanded. And yet also about this, are there two things to be noted.

Two things to be noted.

27 The first is, that albeit the spirit of servile fear be forbidden us (especially when wee are now entred into the service of God) yet is it most profitable for sinners, and such as yet but begin to serv God: for that it mooveth them to repentance, and to looke about them: for which cause * it is called by the wise man; *The beginning of wisdom*. And therfore both Ionas to the Ninivites; and S. Iohn Baptist to the Iews; and al the prophets to sinners, have used to stir up this fear, by threatening the dangers and punishmēts, which were imminent to them, if they repented not. But yet afterward, when men are converted to God, and doo go forward in

Prou. 1.

Ion. 13.

Mat. 3.

B.

* Truth it is, that such fear serveth wel to such a purpose. But the fear that in this place is spoken of, seemeth by the circumstances of the place, not to be the servile, but the child-like fear. As also another sense of this place may stand likewise, viz. that to fear the Lord is the first, or principal part, or greatest point of al wisdom. For that whosoever feareth the Lord, shal so govern his wais, and have al things fal out so wel, that al the wisdom in al the world besides, can never be able so to forecast for al events. For the Lord himself taketh upon him the protection & government of those that fear him: on whose behalf he maketh al things to fal out to the best.

in his service: they change everie day this servile fear into love, until they arrive at last unto that state, wherof Saint Iohn saith; *That perfect love, or charitie expelleth fear.* Wherupon S. Austen saith, that Fear is the servant sent before to prepare place in our harts, for his mistresse, which is charitie: who being once entered in, and perfectly placed: fear goeth out again, and giveth place unto the same. But where this fear never entereth at al, there is it impossible for charitie ever to com and dwel, saith this holy father. 1. Ioh. 4. *Tract. 9. in epist. 1. Ioh.*

28 The second thing to be noted is, that albeit this fear of punishment be not in verie perfect men, or at leastwise, is lesse in them, thā in others, as Saint Iohn teacheth: yet being joined with *love and reverence (as it ought to be) it is most profitable and necessarie for al common Christians, whose life is not so perfect, nor charitie so great, as that perfection, wherof Saint Iohn speaketh. This appeereth by that, that Christ persuaded also this fear, even unto his apostles, saieng; *Fear you him, which after he hath slain the bodie, hath power also to send both bodie and soul unto hel fire: this I say unto you, fear him.* The same doth Saint Paul to the Corinthians, who were good Christians, laieng down first the justice of God, and therupon persuading them to fear; *Al we* (saith he) *must be presented before the tribunal seat of Christ, to receive ech man his proper deserts, according as he hath*

B. *Then is it not that servile fear. Luc. 12. Mat. 10. 2. Cor. 5.

hath done, good or evil in this life. And for that we know this: we do persuade the fear of the Lord unto men. Nay (that which is more) Saint Paul testifieth, that notwithstanding al his favors received from God: he retained yet himselfe this fear of Gods justice, as appeereth by those words of his; *I do chastise my bodie, and do bring it into servitude, least it should com to passe, that when I have preached to other, I becom a reprobate my self.*

1.Cor. 9.

The conclusion.

29 Now (my frind) if Saint Paul stood in aw of the justice of God notwithstanding his apostleship: and that he was guiltie to himselfe of no one sin or offence, as (in one case) he protesteth: what oughtest thou to be, whose conscience remaineth guiltie of so many misdeeds, and wickednes. *This know you* (saith Saint Paul) *that no fornicator, unclean person, covetous man, or the like, can have inheritance in the kingdom of Christ.* And immediately after, as though this had not been sufficient, he addeth for preventing the folly of sinners, which flatter themselves; *Let no man deceive you, with vain words, for the wrath of God commeth for these things, upon the children of unbeleef. Be not you therfore partakers of them.* As if he should say: those that flatter you and say tush; God is merciful, and wil pardon easily al these and like sins: these men deceive you (saith Saint Paul) for that the wrath and vengeance of God lighteth upon the children of unbeleef, for these matters:

1.Cor. 4.

Eph. 5.

that

that is, upon those which wil not beleeve Gods justice, nor his threats against sin: but presuming of his mercie do persevere in the same, until upon the sudden Gods wrath do rush upon them: and then it is too late to amend. Wherfore (saith he) if you be wise, be not partakers of their folly: but amend your lives presently, while you have time. And this admonition of Saint Paul, shal be sufficient to end this chapter: against al those that refuse, or defer their resolution of amendement, upon vain hope of Gods pardon or toleration.

CHAP.

CHAP. V.

Of the fift impediment: which is delay of reſolution from time to time, upon hope to do it better, or with more eaſe afterward.

THE reaſons hitherto alledged, might ſeeme (I think) ſufficient to a reaſonable man, for prooving the neceſſitie of this reſolution, we talk of: & for remooving the impediments that let the ſame. But yet, for that (as the wiſe man ſaith) he which is minded to break with his frind, ſeeketh occaſions how to do it with ſom colour and ſhew. There be manie in the world, who having no other excuſe of their breaking and holding off from God, do ſeek to cover it with this pretence, that they mean, by his grace to amend al in time: and this time is driven off from day to day, until God, in whoſe hands only the moments of time are, do ſhut them out of al time, & do ſend them to pains eternal without time, for that they abuſed the ſingular benefit of time in this world.

Pro.18.

2 This is one of the greateſt and moſt dangerous deceits, and yet the moſt ordinarie and univerſal, that the enimie of mankind doth uſe towards

towards the children of Adam: and I dare say boldly, that mo do perish by this deceit, than by al his other guiles and subtilties besides. He wel knoweth the force of this snare above al others, & therfore urgeth it so much unto everie man. He considereth, better than we do, the importance of delay, in a matter so weightie, as is our conversion, & salvation: he is not ignorant how one sin draweth on another; how he that is not fit to day, wil be lesse fit to morrow; how custom groweth into nature; how old diseases are hardly cured; how God withdraweth his grace; how his justice is readie to punish everie sin; how by delay we exasperate the same, and heap vengeance on our own heads, as Saint Paul saith. He is privie to the uncertaintie and perils of our life: to the dangerous chances we passe through: to the impediméts that wil com daily more and more, to let our conversion. Al this he knoweth, and wel considereth, and for that cause persuadeth so manie to delay as he doth. For being not able any longer to blind the understanding of manie Christians, but that they must needs see cleerly, the necessitie and utilitie of this resolution; and that al the impediments in the world are but trifles, and meer deceits, which keep bak from the same: he runneth to this only refuge that is, to persuade men, that they defer a little, and that in time to com they shal have better occasion and opportunitie to do it, than presently

The cause why the divel persuadeth us to delay.

Rom. 2.

ſently they have.

Lib.8.conf. cap.7.18.

3 This Saint Auſten prooved in his converſion, as himſelf writeth. For that after he was perſuaded, that no ſalvation could be unto him, but by change & amendement of his life: yet the enimie held him, for a time, in delay, ſaieng unto him; Yet a litle ſtay: yet defer for a time: therby (as he ſaith) to bind him more faſt in the cuſtom of ſin, until, by the omnipotent power of Gods grace, and his own moſt earneſt endevor, he brake violently from him, crieng to God; Why ſhal I longer ſay to-morrow, to-morrow? Why ſhal I not do it even at this inſtant? And ſo he did, even in his very youth, living afterward a moſt holy and ſevere Chriſtian life.

The cauſes which make our converſion harder by delay.

4 But if we wil diſcover yet further, the greatnes and peril of this deceit: let us conſider the cauſes that may let our reſolution and converſion at this preſent: and we ſhal ſee them al increaſed, and ſtrengthened by delay: and conſequently the matter made more hard and difficult, for the time to com, than now it is. For firſt (as I have ſaid) the continuance of ſin bringeth cuſtom: which once having gotten preſcription upon us, is ſo hard to remoove, as by experience we proove daily in al habits that have taken roote within us. Who can remoove (for examples ſake) without great difficultie, a long cuſtom of drunkennes? Of ſwearing? Or of any other evil habit, once ſetled upon us?

us? Secondly, the longer we perſiſt in our ſinful life, the more God plucketh his grace and aſſiſtance from us: which is the only mean that maketh the way of vertu eaſie unto men. 2
Thirdly, the power and kingdom of the divel is more eſtabliſhed and confirmed in us by continuance: and ſo, the more harder to be remooved. 3
Fourthly, the good inclination of our wil is more and more weakned, and daunted by frequentation of ſin, though not extinguiſhed. 4
Fiftly, the faculties of our mind, are more corrupted: as the underſtanding is more darkened; the wil more perverted; the appetite more diſordered. 5
Sixtly, and laſtly, our inferior parts and paſſions are more ſtirred up, and ſtrengthened againſt the rule of reaſon, and harder to be repreſſed, by continuance of time, than they were before. 6

5 Wel then, put al this togither (my frind) and conſider indifferently within thy ſelf, whether it be more likely, that thou ſhalt rather make this reſolution heerafter, than now. Heerafter (I ſay) when by longer cuſtom of ſin, the habit ſhal be more faſtened in thee: the divel more in poſſeſſion upon thee: Gods help further off from thee: thy minde more infected: thy judgement more weakned: thy good deſires extinguiſhed: thy paſſions confirmed: thy bodie corrupted: thy ſtrength diminiſhed: and al thy whole common-wealth more perverted.

The same shewed by comparisons.

6 Wee see by experience, that a ship which leaketh, is more easily emptied at the beginning, than afterward. Wee see, that a ruinous pallace, the longer it is let run, the more charge and labor it wil require in the repairing. Wee see, that if a man drive in a nail with a hammer, the mo blowes he giveth to it, the more hard it is to pluk it out again. How then thinkest thou to commit sin upon sin, and by perseverance therin, to find the redresse more easie heerafter than now? That were much like as if a good fellow, that having made to himself a great burthen to carrie, should assay it on his bak; and for that, it sat uneasie, and pressed him much, should cast it down again, and put a great deal more unto it, and then begin to lift it again: but when hee felt it more heavie than before, hee should fal into a great rage, & ad twice as much more to it, therby to make it lighter. For so doo the children of the world: who finding it somwhat unpleasant to resist one or two vices in the beginning, doo defer their conversion, and doo ad twentie or fortie mo unto them, thinking to find the matter more easie afterward.

An example

7 Saint Austen expounding the miracle of our savior, in raising Lazarus from death to life, which had been dead now four dais, as the evangelist saith: examineth the cause why Christ wept, and cried, and troubled himself in spirit before the dooing of his act, wheras he

Tract. 49. in Ioh.
Iohn. 11.
Mat. 9.
Luc. 7.

he raiſed others with greater facilitie: and out of it, giveth this leſſon to us: that as Lazarus was dead four dais, and alſo buried; ſo are there four degrees of a ſinner: the firſt, in voluntarie delectation of ſin; the ſecond, in conſent; the third, in fulfilling it by work; the fourth, in continuance or cuſtom therof: wherin, whoſoever is once buried (ſaith this holie father) he is hardly raiſed to life again, without a great miracle of God, and many tears of his own part.

8 The reaſon heerof is, that which the wiſe man ſaith; *Languor prolixior gravat medicum*: *An old ſiknes doth trouble the phyſician. Brevem autem languorem præcidit medicus*: *But the phyſician cutteth off quikly a new or freſh diſeaſe, which hath indured but a litle time. The very bones of an old wicked man ſhal be repleniſhed with the vices of his youth* (ſaith Iob) *and they ſhal ſleep with him in the duſt, when he goeth to the grave*. We read that Moiſes in part of puniſhment to the people, that had ſinned in adoring the golden calf, broke the ſame in peeces, & made them drink it. So, the vices, wherin we delited during our youth, are ſo diſperſed by cuſtom in our bodies & bones: that when old age doth com on, we can not rid them at our pleaſure, without great difficultie and pain. What follie then is it, to defer our amendement unto our old age, when we ſhal have more impediments and difficulties, by a great deal, than we have now?

Eccl. 10. Iob. 20. Exo. 32.

9 If it ſeem hard to thee to amend thy life now: painfully to be occupied in thy calling, and withal (for thy better help) to faſt, to pray, and to take upon thee other exerciſes, which the word of God preſcribeth to ſinners to their converſion: how wilt thou do it in thine old age? When thy bodie ſhal hav more need of cheriſhing, than of painful exerciſe? If thou find it unpleaſant to reſiſt thy ſins now, and to root them out, after the continuance of two, three, or four yeers: what wil it be after twentie yeers more adjoined unto them? How mad a man wouldeſt thou eſteem him, that traveling on the way, and hauing great choiſe of luſtie ſtrong horſes, ſhould let them al go emptie, and lay al his carriage upon ſom one poore and lean beaſt, that could ſcarſe beare it ſelfe, or much leſſe ſtand under ſo many bags caſt upon it? And ſurely no leſſe unreaſonable is that man, who paſſing over idlely the luſtie daies and times of his life, reſerveth al the labor and travel unto feeble old age.

A compariſon.

Ingratitude.

10 But to let paſſe the folly of this deceit, tel me (good Chriſtian) what ingratitude and unrighteouſnes is this towards God, having received ſo manie benefits from him already, and expecting ſo great a pay, as the kingdom of heavn is after: to appoint out notwithſtanding, the leaſt and laſt, and woorſt part of thy life unto his ſervice: and that wherof thou art moſt uncertain, whether it ſhal ever be, or never;

never; or whether God wil accept it, when it commeth? He is accurſed by the prophet, which having whole and ſound cattel, doth offer vnto God the lame, or halting part therof. How much more ſhalt thou be accurſed, that having ſo many daies of youth, ſtrength, and vigor, doſt appoint unto Gods ſervice, only thy limping old age? In the law it was forbidden, under a moſt ſevere threat, for any man to hav two meaſures in his houſe for his neighbor: one greater, to his frind, and another leſſer, for other men. And yet thou art not aſhamed, to uſe two meaſures of thy life, moſt unequal, in prejudice of thy Lord and God: wherby thou allotteſt to him, a little, ſhort, maimed, and uncertain time: and unto his enemie the greateſt, the faireſt, the ſureſt part therof.

Mala.1.

Deu.25.

11 O deer brother, what reaſon is there, why God ſhould thus be uſed at thy hands? What law, juſtice, or equitie is there, that after thou haſt ſerved the world, fleſh, and devl, al thy youth, and beſt daies: in the end to com, and clap thy old bones, defiled and worn out with ſin, in the diſh of God? His enimies to hav the beſt, and he the leavings? His enimies the wine, and he the lees and dregs? Doſt thou not remember, that he wil hav the fat and beſt part offered to him? Doſt thou not think of the puniſhment of thoſe, which offered the woorſt part of their ſubſtance to God? Folow

Levi.3. Num.18. Malac.1.

the counſel then of the holie Ghoſt, if thou be wiſe, which warneth thee in theſe words; *Be mindful of thy creator in the dais of thy youth, before the time of affliction com on, and before thoſe yeers draw neer, of which thou ſhalt ſay; They pleaſe me not.*

Eccl. 5.

12 How many haſt thou ſeen cut off in the midſt of their dais, whiles they purpoſed in time to com, to change their life? How many have com to old age it ſelfe, and yet then have felt leſſe wil of amendement, than before? How many have driven off even unto the very hour of death, and then leſt of al have remembred their own ſtate? But have died, as dum and ſenſeles beaſts, according to the ſaieng of Saint Gregorie; The ſinner hath alſo this affliction laid upon him, that when he cōmeth to die, he forgetteth himſelfe, which in his life time did forget God? O how many examples are there ſeen heerof daily? How many worldly men, that have lived in ſenſualitie: how many great ſinners, that have paſſed their life in wickednes, do end and die, as if they went into ſom place inſenſible, where no account, no reckoning ſhould be demanded: they take ſuch care in their teſtaments for fleſh and blood, and commodities of this world, as if they ſhould live ſtil, or ſhould have their part of theſe vanities, when they are gone. In truth, to ſpeak as the matter is, they die as if there were no immortalitie of the ſoul: and that, in verie deed, is their inward perſuaſion.

Serm. 1. 10. de ſanctis.

13 But

13 But ſuppoſe now, that al this were not ſo, and that a man might as eaſily, commodiouſly, yea, and as ſurely alſo, convert himſelfe in old age, as in youth, and that the matter were alſo acceptable inough to God: yet tel me, what great time is there loſt in this delay? What great treaſure of godlines is there omitted; which might have been gotten by labor in Gods ſervice? If, whiles the captain and other ſoldiers did enter a rich citie to take the ſpoil, one ſoldier ſhould ſay; I wil ſtaie and com in the next day after, when al the ſpoil is gone: would not you think him both a coward, and alſo moſt vnwiſe? So it is, that Chriſt our Savior, and al his good ſoldiers, took the ſpoil of this life; inriched themſelves with their labors in time; caried the ſame with them as bils of exchange, to the bank of heaven; and there receiued pay of eternal glorie. And is it not great follie and peruerſenes in us to paſſe over this life in ſo fruitles affairs? Now is the time of fight for the obteining of our crown: now is the day of ſpoil to ſeiſe on our bootie: now is the market, to bie the kingdom of heaven: now is the time of running to get the game and price: now is the day of ſowing, to provide us corn for the harveſt that commeth on. If you omit this time, there is no more crown; no more bootie; no more kingdom; no more price; no more harveſt to be looked for. For as the ſcripture aſſureth us; *He that for ſloth wil* Pro. 20.

The loſſe of time.

A compariſon.

not ſow in the winter, ſhal beg in the ſummer, and no man ſhal giv unto him.

14 But if this conſideration of gain can not moov thee (gentle reader) as in deed it ought to doo, being of ſuch importance as it is, & irrevocable when it is once paſt: yet weigh with thy ſelf, what obligation & charge thou draweſt on thee, by everie day which thou deferreſt thy converſion, and liveſt in ſin. Thou makeſt ech day knots, which thou muſt once undoo again: thou heapeſt that togither, which thou muſt once diſperſe again: thou eateſt and drinkeſt that hourly, which thou muſt once vomit up again: I mean, if the beſt fall out unto thee, that is, if thou doo repent in time, & God doo accept thereof (for otherwiſe wo be unto thee, for that thou hoordeſt (as S. Paul ſaith) wrath and vengeance on thine own head) but ſuppoſing that thou receiv grace heerafter to repent, which refuſeſt it now: yet (I ſay) thou haſt to weep for that thou laugheſt at now: thou haſt to be hartily ſorie, for that wherein thou deliteſt now: thou haſt to curſe the day, wherin thou ever gaveſt conſent to ſin, or els thy repentance wil do thee no good. This thou knoweſt now, and this thou beleeveſt now, or els thou art no Chriſtian. How then art thou ſo mad, as to offend God now, both willingly, & deliberately, of whom thou knoweſt that thou muſt once ask pardon with tears. If thou think he wil pardon thee, what ingratitude is it to offend

The obligation and charge by delay.

Rom. 8.

offend ſo good a Lord? If thou think he wil not pardon thee, what folie can be more, than to offend a Prince without hope of pardon?

15 Make thine account now as thou wilt: if thou never doo repent and change thy life, then everie ſin thou committeſt, and every day that thou liveſt therin, is increaſe of wrath and vengeance upon thee in hell, as Saint Paul proveth. If thou do, by Gods mercie, heerafter repent & turn (for this is not in thy hands) then muſt thou one day lament, and bewail, and be hartily ſorie for this delay, which now thou makeſt. So that, by how much the more thou prolongeſt, and increaſeſt thy ſin: ſo much greater will be thy pain and ſorrow in thine amendment; *Alto vulneri diligens & longa adhibenda eſt medicina* (ſaith Saint Cyprian;) A diligent and long medicin is to be uſed to a deep ſore. Our bodie that hath lived in many delites, muſt be afflicted (ſaith Saint Ierom:) our laughing muſt be recompenſed with long weeping. Finally, Saint Ambroſe agreeing therunto, ſaith; *Grandi plagæ alta & prolixa opus eſt medicina*: Vnto a great wound, a deep and long medicin is needful.

Rom. 2.

Lib. de la. & li. 5. ep. 5. ad cor.

Ep. 27. ad Euſtoch.

Ad virg. lap ſam. c. 8.

15 Mark heer (deer brother) that the labor of thine amendment muſt be very great; and that it can not be avoided. What madnes is it then for thee, now to inlarge the woũd, knowing, that the medicin muſt afterwards be ſo painful? What crueltie can be more againſt

thy ſelfe, than to drive in thorns into thine own fleſh, which thou muſt after pul out again with ſo many tears? Wouldeſt thou drink that cup of poiſoned liquor, for a little pleaſure in the taſt, which would caſt thee ſoon after into a burning fever; torment thy bowels within thee; and either diſpatch thy life, or put thee in great ieopardie?

Pſal.26. 16 But heer I know thy refuge wil be, as it is to al them, wherof the prophet ſaith; *Mentita eſt iniquitas ſibi: Iniquitie hath flattered and lied unto hir ſelf:* thy refuge (I ſay) wil be to alledge the example of the good theefe, ſaved evn at the laſt hour vpon the croſſe, and carried to paradiſe that ſame day with Chriſt, without anie further toil of amendement. This example is greatly noted and urged by al thoſe which defer their converſion, as ſurely it is, & ought to be of great comfort to everie man, which findeth himſelfe now at the laſt caſt, & therfore commonly tempted by the enimie to deſpair of Gods mercie, which in no caſe he ought to do. For the ſame God which ſaved that great ſinner at that laſt hour, can alſo (and wil) ſave al them that hartily turn unto him, even at the laſt hour. But (alas) many men do flatter and deceive themſelves, with miſunderſtanding, or rather miſuſing of this example.

The example of the theefe ſaved on the croſſe, diſcuſſed.

17 For we muſt underſtand (as Saint Auſten wel noteth) that this was but one particular act

act of Christ, which maketh no general rule: even as we see, that a temporal prince pardoneth somtime a malefactor, when he is com to the verie place of execution: yet were it not for every malefactor to trust thervpon. For that, this is but an extraordinarie act of the prince his favor, and neither shewed nor promised to al men. Besides this, this act was a special miracle reserved for the manifestation of Christ his power, and glorie at that hour upon the crosse. Again, this act was upon a most rare confession, made by the theefe in that instant, when al the world forsook Christ, and * the apostles themselves, either dowted, or lost their faith of his Godhead. Beside al this, the confession of this theefe was at such a time, as he could neither be baptised, nor have further time of amendement. And we hold, that at a mans first conversion there is required nothing else, but to beleeve, and to be baptised. But it shal not be amisse to put to Saint Austens very words upon this matter. For thus he writeth.

B. *The blessed virgin likewise, & other godlie women were by; but said nothing (that we read of) in his defence: a plaine breach of the first, fift, sixt, and ninth commandements.

18 It is a remediles peril, when a man giveth himself over so much to vices, as he forgetteth that he must give account therof to God: and the reason why I am of this opinion is, for that it is a great punishment of sin, to have lost the fear & memorie of the judgement to com, &c. But (deerly beloved) lest the new felicitie of the beleeving theefe on the crosse, do make any of you

Serm. 120. de tem.

you too ſecure, and remiſſe: leaſt peradventure ſom of you ſay in his hart, my guiltie conſciẽce ſhal not trouble nor torment me: my naughtie life ſhal not make me very ſad; for that I ſee evn in a moment al ſin forgivn unto the theefe: we muſt conſider firſt in that theefe not only the ſhortnes of his beleefe, and confeſſion, but his devotion, and the occaſion of that time, evn when the perfection of the juſt did* ſtagger. Secondlie, ſhew me the faith of that theefe in thy ſelf, and then promiſe to thy ſelf his felicitie. The devl doth put into thy head this ſecuritie, to the end he may bring thee to perdition. And it is unpoſſible to number al them, which hav periſhed by the ſhadow of this deceitful hope. He deceiveth himſelf, & maketh but a jeſt of his own damnation, which thinketh that Gods mercie at the laſt day ſhal help, or releev him. It is hateful before God, when a man upon confidence of repentance in his old age, doth ſin the more freely. The happie theefe wherof wee hav ſpoken, happie (I ſay) not for that he laid ſnares in the way, but for that he tooke hold of the way it ſelfe in Chriſt, laieng hands on the pray of life: and after a ſtrange maner, making a bootie of his own death: he (I ſay) neither did defer the time of his ſalvation wittingly, neither did he deceitfully put the remedie of his ſtate in the laſt moment of his life: neither did he deſperately reſerv the hope of his redemption unto the

B. *The bleſſed virgin, S. Iohn, & others as afore: and this ſtaggering muſt needs be ſin.

the hour of his death: neither had he any knoledge either of religion, or of Chriſt before that time. For if he had, it may be, he would not hav been the laſt among the Apoſtles in number, which was made the former in kingdom.

19 By theſe words of Saint Auſten we are admoniſhed (as you ſee) that this particular fact of Chriſt maketh no general rule of remiſſion to al men: not for that Chriſt is not alwais readie to receiv the penitent as hee promiſeth: but, for that everie man hath not the time or grace to repent, as he ſhould, at that hour, according as hath been declared before. The general way that God propoſeth to al, is that which Saint Paul ſaith; *Finis ſecundùm opera ipſorum: The end of evil men is according to their works.* Look how they liv, and ſo they die. To that effect ſaith the prophet; *Once God ſpake, and I heard theſe two things from his mouth: power belongeth to God, and mercie unto thee (O Lord) for that thou wilt render to everie man according to his works.* The wiſe man maketh this plain, ſaieng; *The way of ſinners is paved with ſtones, and their end is hel, darknes, and puniſhments.* Finally, Saint Paul maketh this general and peremptorie concluſion. *Be not deceived: God is not mocked, looke what a man ſoweth, and that ſhal he reap. He that ſoweth in fleſh, ſhal reap corruption: he that ſoweth in ſpirit, ſhal reap life everlaſting.* In which words, he doth not onlie lay down unto us the general rule wherto we muſt truſt: but alſo ſaith further, that to per-

The general way. 2. Cor. 11.

Pſal. 61.

Eccl. 21

Gal. 6.

perſuade our ſelves the contrarie therof, were to mok & abuſe God, which hath laied down this law unto us.

That the converſion made at the firſt day is very dowtful.

20 Notwithſtanding(as I have ſaid)this barreth not the mercie of God from uſing a privilege to ſom at the very laſt caſt. But yet miſerable is that man,which placeth the ankor of his eternal wealth or wo, upon ſo tickleſom a point as this is. I cal it tickleſom, for that, al divines,which have written of this matter, do ſpeak very dowtfully of the converſion of a man at the laſt end. And although they do not abſolutely condemn it in al, but do leave it as uncertain unto Gods ſecret judgement: yet do they incline to the negative part:and do alledge four reaſons,for which, that converſion is to be dowted, as inſufficient for a mans ſalvation.

The firſt reaſon.

21 The firſt reaſon is, for that the extreme fear and pains of death, being(as the philoſopher ſaith) the moſt terrible, of al terrible things, do not permit a man, ſo to gather his ſpirits and ſenſes,at that time,as is required for the treating of ſo weightie a matter with God, as is our converſion, and ſalvation. And if we ſee often, that a very good man cannot fix his mind earneſtly upon heavenly cogitations, at ſuch time as he is troubled with the paſſions of cholik, or other ſharp diſeaſes: how much leſſe in the anguiſhes of death can a worldly man do the ſame, being unacquainted with that

that exerciſe; and loden with the guilt of many and great ſins; and cloied with the love both of his bodie, and things belonging therunto?

22 The ſecond reaſon is, for that the converſion, which a man maketh at the laſt day, is not (for the moſt part) voluntarie, but upon neceſſitie, and for fear: ſuch as was the repentance of Simei, who having greevouſly offended king David, in time of his affliction: afterward when he ſaw him in proſperitie again, and himſelf in danger of puniſhment: he came and fel down before him, and asked him forgivenes with tears. But yet David wel perceived the matter how it ſtood: and therfore though he ſpared him for that day, wherin he would not trouble the mirth with execution of juſtice, yet after he gave order, that he ſhould be uſed according to his deſerts. *The ſecond reaſon.* 2.Reg.16. 2.Reg.19. 3.Reg.2.

23 The third reaſon is, for that the cuſtom of ſin, which hath continued al the life long, is ſeldom remooved upon the inſtant, being grown into nature it ſelf, as it were, for which cauſe God ſaith to evil men, by the prophet Ieremie; *If an Ethiopian can change his blak skin, or a leopard his ſpots, that are on his bak: then can you alſo do wel, having learned al dais of your life to do evil.* *The third reaſon.* Iere. 13.

24 The fourth cauſe, for that the acts of vertu themſelves cannot be of ſo great valu with God, in that inſtant, as if they had been doon *The fourth reaſon.*

in

in time of health before. For what great matter is it (for example ſake) to pardon thine enimies at that time, when thou canſt hurt them no more? To giv thy goods away, when thou canſt uſe them no more? To abandon thy concubine, when thou canſt keep hir no longer? To leav off to ſin, when ſin muſt leav thee? Al theſe things are good and holie, and to be doon by him, which is in that laſt ſtate: but yet, they are of no ſuch valu, as otherwiſe they would be, by reaſon of this circumſtance of time which I hav ſhewed. B. * A fift reaſon might be taken of experience: for that we ſee oft times, that ſuch as repent after that maner, if they recover again, they are afterward as bad as they were before, & ſomtimes much worſe: which (without queſtion) was not tru repentance in them.

25 Theſe are reaſons why there is ſuch dowt made of this laſt converſion: not for anie want on Gods part, but on theirs, which are to doo that great act. Mark wel (ſaith one again) what I ſay: and (it may be) it ſhal be needful to expound my meaning more plainly, leaſt anie man miſtake me. What ſay I then? That a man which repenteth not, but at the end, ſhal be damned? I doo not ſay ſo. What then? Doo I ſay he ſhal be ſaved? No. What then doo I ſay? I ſay, I know not: I ſay, I preſume not; I promiſe not; I know not. Wilt thou deliver thy ſelf foorth of this dowt? Wilt thou eſcape this

this dangerous and uncertain point ? Repent then whiles thou art whole. For if thou repent while thou art in health, whensoever the last day shal come upon thee thou art safe. And why art thou safe ? For that thou didst repent in that time, wherin thou mightest hav sinned. But if thou wilt repent, then when thou canst sin no longer : thou leavest not sin, but sin leaveth thee.

26 And heer now would I hav the careful Christian to consider (with me) but this one compariſon that I wil make. If those which do shew a kind of repentance at the last day, do passe hence notwitstanding in such dangerous dowtfulnes: what shal we think of al those which lak either time, or ability, or wil, or grace to repent at al, at that hour ? What shal we say of al those which are cut off before? Which die suddenly ? Which are striken senseles, or frentik, as we see manic are ? What shal we say of those, which are abandoned by God, and left unto vice, evn unto the last breath in their bodie ? I hav shewed before out of Saint Paul, 2.Cor.11. that ordinarily sinners die according as they liv. So it is as it were a privilege for a wicked man, to hav his repentance to be begun, when he is to die. And then, if his repentance (when it doth come) be so dowtful, what a pittiful case are al others in ? I mean the more part, which repent not at al : but die as they lived, and are forsaken of God in that extremitie,

accor-

according as he promiſeth, when he ſaith; *For*
Prov. 1. *that I have called you, and you have refuſed to com;*
Iere. 35. *for that I held out my hand, and none of you would vouchſafe to looke towards: I wil laugh alſo at your deſtruction: when anguiſh and calamitie commeth on you. You ſhal cal upon me, and I wil not hear: you ſhal riſe betimes in the morning to ſee me, but you ſhal not find me.*

27 When a worldling doth ſee, that the brightnes of his honor, vainglorie, and worldlie pomp is conſumed: when the heat of concupiſcence, of carnal love, of delicate pleaſures is quenched: when the beautiful ſummer day of this life is ended, and the boiſterous winter night of death draweth on: then wil he turn unto God; then wil he repent; then wil he reſolv himſelf, & make his converſion. When he can live no longer, he wil promiſe any pains: what hearing or ſtudieng of the word of God you wil; what toil or labor in his vocation you wil; what praier you wil; what faſting you wil; what alms deeds you can deſire; what auſteritie you can imagin, he wil promiſe it (I ſay) upon a condition that he might have life again: upon condition that the day might be prolonged unto him: though if God ſhould grant him his requeſt (as many times he doth) hee would perform no one point therof: but be as careleſſe, as he were before. When ſuch ſhal crie, with ſighs and grones, as pearſing as a ſword, and yet ſhall not be heard,

what

what comfort then wil they hope for to find? For whither wil they turn themſelves in this diſtreſſe? Vnto their worldly wealth, power, or riches? Alas, they are gone: and the ſcripture ſaith; *Riches ſhal not profit in the day of revenge.* Prov. 11. Wil they turn unto their carnal friends? But what comfort can they give, beſides only weeping, and comfortles moorning? Wil they ask help of the ſaints, to praie for them in this inſtant? Then muſt they remember what is writen; *The ſaints ſhal reioice in glorie, and exultation ſhal be in their mouthes, and two edged ſwords in their hands to take revenge upon nations, and increpations upon people: to bind kings in fetters, and noble men in manacles of iron: to execute upon them the preſcript iudgement of God: and this is the glorie of al his ſaints.* Pſa. 149. Their only refuge then muſt be unto God, who in deed is the only refuge of al: but yet in this caſe, the prophet ſaith heer; that *He ſhal not hear them: but rather contemn and laugh at their miſerie.* Prov. 1. Not that he is contrarie to his promiſe of receiving a ſinner; *At what time ſoever he repenteth, and turneth from his ſin.* Pſal. 58. But, for that this turning at the laſt day is not commonly tru repentance, and converſion, for the cauſes before rehearſed.

28 To conclude then this matter of delay, what wiſe men are there in the world, who reading this, wil not fear the deferring of his converſion, though it were but for one day? Who doth know whether this ſhal be the laſt day, or

no, that ever God wil cal him in? God saith; *I caled, and you refused to com: I held out my hand,*
Prov. 1. *and you would not look towards mee: and therfore wil I forsake you in your extremitie.* He doth not say, how manie times, or how long he did cal, and hold out his hand. God saith; *I stand at the door, and knok:* but he saith not how often he doth that, or how manie knoks he giveth. Again, he
Apoc. 2. said of wicked Iezabel, the feined propheteſſe in the Apocalyps; *I have given hir time to repent, and she would not, and therfore shal she perish:* but he saith not, how long this time of repentance endureth. We read of woonderful examples
Herod. heerin. Herod the father had a cal given him, and that a lowd one, when Iohn Baptist was sent unto him, and when his hart was so far touched, as he willingly heard him, and so followed his counsel in manie things, as one E-
Marc. 6. vangelist noteth: but yet, bicause he deferred the matter, and took not time, when it was offered: he was cast off again, and his last doings made woors than his former. Herod Te-
Herod the second. trak, the son, had a cal also, when he felt that
Luc. 11. desire to see Christ, and som miracle done by
Luc. 23. him: but, for that he answered not unto the
Mat. 14. cal, it did him no good, but rather much hurt.
Pilate. What a great knok had Pilate given him at his
Mat. 27. hart, if he had been so gratious as to have opened the door presently, when he was made to understand the innocencie of Christ: as appeereth by washing his hands in testimonie therof,

therof, and his wife alſo ſent him an admoniti-
on about the ſame? No leſſe knok had king
Agrippa at his door, when he cried out at the *Agrippa.*
hearing of Saint Paul; *O Paul, thou perſuadeſt me* Acts. 26.
a little to be a Chriſtian. But bicauſe he deferred
the matter, this motion paſſed away again.

29 Twiſe happie had Pharao been, if he had *Pharao.*
reſolved himſelf preſently, upon that motion
that he felt, when he cried to Moiſes; *I have* Exod. 9.
ſinned, and God is iuſt. But by delay he became
woors than ever he was before. Saint Luke re- Acts. 24.
porteth how Felix the governor of Iewrie for *Felix.*
the Romanes, conferred ſecretly oftentimes
with Saint Paul, that was priſoner: and heard
of him the faith in Chriſt: wherewith hee
was greatly mooved, eſpecially at one time,
when Paul diſputed of Gods juſtice, and the
day of judgement, wherat Felix trembled: but
yet he deferred this reſolution, willing Paul to
depart, and to come again another time: and
ſo the matter by delation came to no effect.
How manie men do periſh daily: ſome cut off
by death; ſom left by God, and given over
to a reprobate ſenſe: which might have found
grace, if they had not deferred their converſi-
on, from day to day, but had made their reſo-
lution preſently when they felt God to cal
within their harts.

The dangers of paſſing the day of our voca-tion.

30 God is moſt bountiful to knok and cal:
but yet hee bindeth himſelf to no time or
ſpace, but commeth and goeth at his pleaſure:

and they which take not their times when they are offered, are excuseleſſe before his juſtice, & do not know whether ever it ſhal be offered them again, or no: for that, this thing is only in the wil and knowledge of God alone, who
Exo. 33. taketh mercie where it pleaſeth him beſt, and is bound to none. And when the prefixed
Rom. 9. time of calling is once paſt: wo be unto that partie; for a thouſand worlds wil not purchaſe it again. Chriſt ſheweth woonderfully the importance of this matter: when entering into Ieruſalem amidſt al his mirth, and glorie of receiving, he could not chuſe but weep upon
Luc. 21. that citie, crieng out with tears; *O Ieruſalem, if thou kneweſt alſo theſe things which appertain to thy peace, even in this thy day: but now theſe things are hidden from thee.* As if he had ſaid, if thou kneweſt (Ieruſalem) as wel as I do, what mercie is offered thee even this day, thou wouldeſt not do as thou doeſt: but wouldeſt preſently accept therof: but now this ſecret judgement of my father is hidden from thee: and therfore thou makeſt little account therof, until thy deſtruction ſhal com ſuddenly upon thee: as ſoon after it did.

31 By this now may be conſidered the great
Eccl. 5. reaſon of the wiſe mans exhortation; *For-ſlow not to turn to God: nor do not defer it from day to day: for his wrath wil com upon thee at the ſudden: and in time of reveng e it wil deſtroy thee.* It may be ſeen alſo upon what great cauſe the Apoſtle exhorteth

exhorteth the Hebrews ſo vehemently; *Dum coognominatur hodie:* To accept of grace even whiles that very day endured: and not to let paſſe the occaſion offered. Which everie man applieng to himſelf, ſhould folow, in obeying the motions of Gods ſpirit within him; and accepting of Gods vocation without delay: conſidering what a greevous ſin it is to reſiſt the holy Ghoſt. Everie man ought (I ſay) when he feeleth a good motion in his hart, to think with himſelf: now God knocketh at my dore, if I open preſently, he wil enter, and dwel within me. But if I defer it until to morrow, I know not whether he wil knock again or no. Everie man ought to remember ſtil that ſaieng of the prophet, touching Gods ſpirit; *Hodie ſi vocem eius audieritis, nolite obdurare corda veſtra: If you hear his voice calling on you to day, do not harden your harts, but preſently yeeld unto him.*

Heb. 3.

Acts. 7.

Apoc. 3.

Pſal. 94.

32 Alas (deer brother) what hope of gain haſt thou by this perilous dilation which thou makeſt? Thine account is increaſed therby, as I have ſhewed; thy debt of amendement is made more greevous; thine enimie more ſtrong; thy ſelf more feeble; thy difficulties of converſion multiplied: what haſt thou then to withhold thee one day frō reſolution? the gaining of a litle time in vanitie. But I have prooved to thee before, how this time is not gained but loſt, being ſpent without fruit of godlines, which is indeed the only tru gain of time. If it ſeem

Godlines the only gain of time.

pleaſant to thee for the preſent: yet remember
Deu. 32. what the prophet ſaith; *Iuxtà eſt dies perditionis, & adeſſe feſtinant tempora: The day of perdition is at hand, and the times of deſtruction make haſt to com on*. Which daie being once com, I marvel what hope thou wilt conceive. Doſt thou think to crie *Peccavi?* It ſhal be wel truly if thou canſt do it: but yet thou knoweſt that
Exod. 9. Pharao did ſo, and gat nothing by it. Doſt thou intend to make a good teſtament and to be liberal in alms-deeds, at that time? This as the caſe may be, is verie commendable: but yet thou muſt remember alſo, that the vir-
Mat. 25. gins which filled their lamps, at the verie inſtant, were ſhut out, and utterly rejected by Chriſt. Doſt thou think to weep and moorn, and to moove thy judge with tears at that inſtant? Firſt, this is not in thy hands to do at thy pleaſures; and yet thou muſt conſider al-
Heb. 12. ſo, that Eſau failed, though he ſought it with tears, as the apoſtle wel noteth. Doſt thou mean to have manie good purpoſes, to make great promiſes, and vowes in that diſtreſſe?
2.Mac. 9. Cal to minde the caſe of Antiochus in his extremities: what promiſes of good deeds, what vowes of vertuous life made he to God, upon condition he might eſcape, and yet prevailed he nothing therby. Al this is ſpoken, not to put them in deſpair, which are now in thoſe laſt calamities: but to diſſuade others from falling into the ſame: aſſuring thee (gen-

tle

tle reader) that the prophet ſaid not without a cauſe; *Seek unto God while he may be found: cal upon him while he is neer at hand. Now is the time acceptable, now is the day of ſalvation*, ſaith Saint Paul. Now is God to be found, and neer at hand to imbrace al them that truly turn unto him, and make firm reſolution of vertuous life heerafter. If we defer this time: we have no warrant that he wil either cal us, or receive us heerafter: but rather manie threats to the contrarie, as hath been ſhewed. Wherfore I wil end with this one ſentence of S. Auſten; that He is both a careles, and a moſt graceles man, which knowing al this, wil venture notwithſtanding the eternitie of his ſalvation and damnation, upon the dowtful event of his final repentance.

Eſay. 55. 2. Cor. 6. *Tract. 33. in Ioh.*

CHAP. VI.

Of three other impediments that hinder men from reſolution: which are, ſloth, negligence, and hardnes of hart.

BEſides al impediments, which hitherto have bin named, there are yet divers others to be found: if any man could examin the particular conſciences of al ſuch as do not reſolve. But theſe three heer mentioned, and to be handeled in this chapter, are ſo publik and known: as I may not paſſe them over, without diſcovering the ſame; for that, many times men are evil affected, and know not their own diſeaſes: the only declaration wherof (to ſuch as are deſirous of their own health) is ſufficient to avoid the danger of the ſiknes.

Of ſloth. 2 Firſt then the impediment of ſloth is a great and ordinarie let of reſolution to many men: but eſpecialy in idle and delicate people, whoſe life hath been in al eaſe and reſt, and therfore do perſuade themſelves that they can take no pains, nor abide any hardnes, though never ſo fain they would. Of which Saint Paul

1. Cor. 6. ſaith, that *Nice people ſhal not inherit the kingdome*

of

of heaven. Theſe men wil confeſſe to be tru, as much & more than is ſaid too before: & that they would alſo gladly put the ſame in execution, but that they cannot. Their bodies may not bear it: they can take no pains in their ſeveral callings: and in the general they cannot faſt; they cannot watch; they cannot praie. They cannot leave their diſports, recreations, and merrie companions: they ſhould die preſently (as they ſay) with melancholy, if they did it: yet in their harts they deſire (forſooth) that they could do the ſame, which ſeeing they cannot, no dowt (ſay they) God wil accept our good deſires. But let them harken a little what the ſcripture ſaith heerof; *Deſires do kil the ſlothful man* (ſaith Salomon) *his hands wil not fal to any work: al the day long he coveteth and deſireth: but he that is iuſt, wil do, and wil not ceaſe. Take the ſlothful and unprofitable ſervant* (ſaith Chriſt) *and fling him into utter darknes, where ſhal be weeping and gnaſhing of teeth.* And when he paſſed by the way and found a fig tree with leaves without fruit, he gave it preſently an everlaſting curſe. Pro. 21. Mat. 25. Mat. 21.

3 Of this fountain of ſloth do proceed many effects that hinder the ſlothful from reſolution. And the firſt is a certain heavines and ſleepie drowſines, towards al goodnes, according as the ſcripture ſaith; *Pigredo mittit ſoporem: Sloth doth bring drowſines.* For which cauſe S. Paul ſaith; *Surge qui dormis: Ariſe thou that art aſleep.* And Chriſt crieth out ſo often; *Videte, vigilate:* *Four effects of ſloth.*

1 *Drowſines.* Pro. 19. Epheſ. 5. Mar. 13. Mat. 24. and 25.

late: Look about you and watch. You ſhal ſee many men in the world, with whom if you talk of a cow, or a calf, or a fat ox, of a peece of ground, or the like; they can both hear and talk willingly and freſhly: but if you reaſon with them of their ſalvation, and their inheritance in the kingdom of heaven; they anſwer not at al; but wil hear, as if they were in a dream. Of theſe men then ſaith the wiſe man; *How long*
Pro. 6. & 24 *wilt thou ſleep, O ſlothful felow? When wilt thou riſe out of thy dream? A little yet wilt thou ſleep; a little longer wilt thou ſlumber; a little wilt thou cloſe thy hands togither and take reſt: and ſo povertie ſhal haſten upon thee as a running poſt, & beggerie as an armed man ſhal take and poſſeſſe thee.*

2 Fear. 4 The ſecond effect of ſloth is fond fear of pains, and labor, and caſting of dowts where
Pro. 19. none be, according as the ſcripture ſaith; *Pigrum deijcit timor: Fear diſcourageth the ſlothful*
Pſal. 52. *man.* And the prophet ſaith of the like; *They ſhake for fear, where there is no fear.* Theſe men do frame unto themſelves ſtrange imaginations of the ſervice of God, & dangerous events, if they ſhould folow the ſame. One ſaith; if I ſhould give much, it would without dowt make me a begger. Another ſaith; If I ſhould ſtil imploy my ſelf to painful labor, it would kil me ere long. A third ſaith; If I ſhould humble my ſelf as is required, everie bodie would tread me under their feet. And yet al this is nothing els but ſloth, as the ſcripture teſtifieth

eth in these words; *Dicit piger, leo est foris in medio platearum, occidendus sum: The slothful man saith sitting stil in his house; There is a lion without: if I should go out of doors to labor, I should certainly be slain in the midst of the streets.* Pro. 22.

5 A third effect of sloth is pusillanimitie and faintnes of hart, wherby the slothful man is overthrown, and discouraged by everie little contrarietie or difficultie, which he findeth in vertu, or which he imagineth to find therin. Which the wise man * signifieth when he saith; *In lapide luteo lapidatus est piger: The slothful man is stoned to death with a stone of dirt:* that is, he is overthrown with a difficultie of no importance. Again; *De stercore boum lapidatus est piger: The slothful man is stoned dead with the doong of oxen:* which commonly is of matter so soft, as it can hurt no man. *Pusillanimitie.* Eccl. 22. B. *The vulgar translation so readeth: but now it is found, that therin it misseth the sense of the text in both these places heer alledged. And yet the matter it self is tru, though it have no warrant hence.

6 A fourth effect of sloth is idle lazines: which we see in manie men that wil talk and consult of this and that, about their amendement, but wil execute nothing. Which is most fitly expressed by the holie Ghost in these words; *Sicut ostium vertitur in cardine suo, ita piger in lectulo suo: As a door is tossed in and out, upon his hindges, so is a slothful man lieng lazily upon his bed.* And again; *Vult, & non vult piger: A slothful man wil, and wil not.* That is, he turneth himself too & fro in his bed, and between willing and nilling he *Lazines.* Pro. 26. Pro. 13.

he doth nothing. And yet further in another place, the ſcripture deſcribeth this lazines, ſaieng; *The ſlothful man putteth his hands under his girdle, and wil not vouchſafe to lift them up to his mouth, for that it is painful.* Pro. 19.

7 Al theſe and many mo are the effects of ſloth: but theſe four eſpecialy, have I thought good to touch in this place: for that they let & hinder greatly this reſolutiō which we talk off, for he that liveth in a ſlumber, & wil not hear, or attend to any thing that is ſaid of the life to cōm, and beſide this, imagineth fearful matters in the ſame; and thirdly, is thrown down by every litle blok, that he findeth in the way; and laſtly is ſo lazie, as he can bear no labor at al: this man (I ſay) is paſt hope to be gained, to any ſuch purpoſe as we ſpeak for.

Meanes to remoove ſloth.

8 To remoove therfore this impediment, this ſort of men ought to lay before their eies, the labors of Chriſt, and of his ſaints, the exhortations they uſed to other men, to take like pains: the threats made in Scripture againſt them which labor not: the condition of our preſent warfare, that requireth travel: the crown prepared for it: and the miſerie enſuing upon idle and lazie people. And finally, if they cannot bear the labor of vertuous life, which indeed is accompanied with ſo many conſolations, as it may not rightfully be called a labor: how wil they abide the labor and torments of the life to com, which muſt be both into-

intolerable and everlasting?

9 Saint Paul saith of himself and others, to the Thessalonians; *We did not eat our bread of free cost, when we were with you: but did work in labor, and wearines both day and night*: thereby to give you an example of imitation: denouncing further unto you; that *If any man would not work, he should not eat.* Christ in his parable stil reprehended greevously those that stood idle, saieng; *Quid hic statis tota die otiosi: Why do you stand heer al the day idle, and doing nothing? I am a vine* (saith Christ) *and my father is an husbandman: every branch that beareth not fruit in me, my father wil cut off, and cast into the fire.* And in an other place; *Cut down the unprofitable tree: why doth it stand heer, and occupie up the ground for nothing?* And again; *The kingdom of heaven is subiect to force: and men do gain it by violence, and labor.* For which cause the wise man also saith; *Whatsoever thy hand can do in this life, do it instantly: for after it, there is neither time, nor reason, nor wisdom, or knowledge that we can imploy.* And again, the same wise man saith; *The lazie hand worketh beggerie to it self, but the laborsom and valiant hand heapeth up great riches.* And yet further to the same effect; *The slothful man wil not sow in the winter, for that it is cold: and therfore he shal beg in the summer, and no man shal take pitie of him.*

1.Thes.3. Mat. 20. Iohn. 15. Luc. 13. Mat. 11. Eccl. 9. Prov. 10. Prov. 20.

10 Al this pertaineth to shew, how that this life is a time of labor, and not of idlenes: and appointed unto us for the attaiinng of hea-

ven:

ven: it is the market wherein we muſt bie: the battel wherin we muſt fight, and obtain our crown: the winter wherin we muſt ſowe: the day of labor, wherein we muſt ſweat, and get our pennie. And he that paſſeth over lazily this day (as the moſt part of men do) muſt ſuffer eternal povertie, and need in the life to com: as in the firſt part of this booke more at large hath been declared. Wherfore, the wiſe man (or rather the holie Ghoſt by his mouth) giveth ech one of us, a moſt vehement admonition, and exhortation in theſe words;

Cap. 3.

Pro. 6. *Run abowt: make haſte: ſtir up thy frind: give no ſleep unto thine eies: let not thine eie lids ſlumber: they skip out as a doe from the hands of him that held hir: & as a bird out of the hands of the fowler. Go unto the emmet (thou ſlothful man) and cõſider hir doings, and learn to be wiſe: ſhe having no guide, teacher, or captain, provideth meat for hir ſelf in the ſummer, and gathereth togither in the harveſt, that which may ſerve hir to feed upon in the winter.* By which words we are admoniſhed in what order we ought to behave our ſelves in this life, and how diligent & careful we ſhould be in doing of al good works (as Saint Paul alſo teacheth) conſidering, that as the emmet laboreth moſt earneſtly in the harveſt time to lay up for the winter to com; ſo we ſhould for the next world; and that ſlothfulnes to this effect, is the greateſt and moſt dangerous let that may be. For, as the emmet ſhould die in the winter moſt certainly

Coloſ. 1.
Rom. 12.
Gal. 6.

tainly

tainly for hunger, if ſhe ſhould live idlely in the ſummer : ſo without al dowt they are to ſuffer extreme need and miſerie in the world to com, who now for ſloth do omit to labor.

11 The ſecond impediment is called by me in the title of this chapter, negligence. But I do underſtand therby a further matter than commonly this word importeth. For I do comprehend under the name of negligence al careles, and diſſolute people, which take to hart nothing that pertaineth to God or godlines, but only attend to worldly affairs, making their ſalvation the leaſt part of their cogitations. And under this kind of negligẽce, is contained both Epicuriſm (as Saint Paul noted in ſom Chriſtians of his dais, who began only to attend to eat and drink, and to make their bellies their God, as manie of our Chriſtians now do) and alſo a ſecret kind of Atheiſm, or denieng of God : that is, of denieng him in life and behavior, as Saint Paul expoundeth it. For albeit theſe men in words doo confeſſe God, and profeſſe themſelves to be as good Chriſtians as the reſt : yet ſecretly in deed they do not beleeve God; as their life and doings do declare. Which thing Eccleſiaſticus diſcovereth plainly, when he ſaith; *Væ diſſolutis corde, qui non credunt Deo: Wo be unto the diſſolute, and careleſſe in hart, which do not beleeve God*. That is, though they profeſſe that they beleeve and truſt in him : yet by their diſſolute and careles doings,

Of negligence.

Epicuriſm, or life of Epicures.

Phil. 3.
Rom. 16.

Titus. 1.

Eccl. 2.

doings they testifie, that in their harts they beleeve him not: for that they have neither care nor cogitation of matters pertaining to him.

12 These kind of men are those which the scripture noteth and detesteth for plowing with an ox and an asse togither: for sowing their ground with mingled seed: for wearing apparel of linsie woolsey, that is made of flax and wool togither. These are they of whom Christ saith in the Revelations; *I would thou were either cold or hot. But for that thou art lukewarm, and neither cold nor hot; therfore wil I begin to vomit thee out of my mouth.* These are they which can accord al religions togither, and take up al controversies by only saieng, that either they are differences of smal importance; or else that they appertain only to learned men to think upon, and not unto them. These are they, which can applie themselves to any companie, to any time, to any princes pleasure, for mātters of life to com. These men forbid al talk of spirit, religion, or devotiō in their presence: only they wil have men, eat, drink, and be merry with them: tel news of the court, and affairs abroad: sing, dance, laugh, and play at cards: and so passe over this life in lesse consideration of God, than the very heathens did. And hath not the scripture reason then, in saieng, that these men in their harts & works are Atheists? Yes surely. And it may be prooved by many rules of Christ. As for example: this is

Of careles Atheists. Deu. 22.

Apoc. 3.

one

one rule set down by himself. *By their fruits ye shal know them.* For such as the tree is within, such is the fruit which that tree sẽdeth foorth. Again; *The mouth speaketh from the abundance of the hart.* and consequently, seeing their talk is nothing but of worldly vanities: it is a sign there is nothing in their hart, but that. And thẽ it foloweth also by a third rule; *Where the treasure is, there is the hart.* And so, seeing their harts are only set upõ the world: the world is their only treasure, and not God. And consequently, they prefer that before God, as in deed Atheists do. Luc. 6. Mat. 12. Mat. 6.

The cheef cause of Atheism at this day.

13 This impediment reacheth far, and wide at this day: and infinite are the men which are intangled therwith: and the cause therof especialy is, inordinate love of the world: which bringeth men to hate God, and to conceive enmitie against him, as the Apostle saith: and therfore no marvel, though in deed they neither beleeve, nor delite in him. And of al other men, these are the hardest to be reclaimed, and brought to any resolution of amendment: for that they are insensible: and beside that, do also flee al means, wherby they be cured. For as there were smal hope to be conceived of that patient, which being greevously sik, should neither feel his disease; nor beleeve that he were distempered; nor abide to hear of physik, or physitions; nor accept of any counsel that should be offered; nor admit any talk or consultation about his curing: so these men are 1. Ioh. 2.

A comparison.

in more dangerous eſtate than any other; for that they know not their own danger, but perſuading themſelves to be more wiſe than their neighbors do remoove from their cogitations al things wherby their health might be procured.

The way to cure careles men.

14 The only way to do theſe men good (if there be any way at al) is to make them know, that they are ſik, and in great danger: which in our caſe may be done beſt (as it ſeemeth to me) by giving them to underſtand, how far they are off, from any one peece of tru Chriſtianitie, & conſequently from al hope of ſalvation that may be had therby. God requireth at our hands; that *We ſhould love him, and ſerve him; with al our hart, with al our ſoul, and with al our ſtrength*. Theſe are the preſcript words of God, ſet down both in the old and new law. And how far (I pray thee) are theſe men off from this: which imploy not the half of their hart, nor the half of their ſoul; nor the half of their ſtrength in Gods ſervice; nay, nor the leaſt part therof. God requireth at our hands, that wee ſhould make his laws and precepts our ſtudie, and cogitations: that wee ſhould think on them continualy, and meditate upon them both day and night, at home, and abroad; early, and late; when we go to bed, and when we riſe in the morning: this is his commandement, and there is no diſpenſatiō therin. But how far are thoſe men from this, which be-

Deut. 6. Mat. 22. Luc. 10.

Deut. 6. and 11. Iohn. 1.

beſtow not the third part of their thoughts upon this matter, no not the hundred part, nor ſcarce once in a yeer do talk therof? Can theſe men ſay they are Chriſtians, or that they beleeve in God?

15 Chriſt making the eſtimate of things in this life, pronounced this ſentence; *Vnum eſt neceſſarium: one only thing is neceſſarie*; or of neceſſitie in this world: meaning the diligent and careful ſervice of God. Theſe men find manie things neceſſarie beſide this one thing; and this nothing neceſſarie at al. How far do they differ then in judgement from Chriſt? Chriſts apoſtle ſaith, that a Chriſtian *Muſt neither love the world, nor anie thing in the world.* Theſe men love nothing elſe, but that which is of the world. He ſaith; that *Whoſoever is a frind to the world, is an enimie to Chriſt*. Theſe men are enimies to whoſoever is not a frind to the world. How then can theſe men hold of Chriſt? Chriſt ſaith; *We ſhould pray ſtil*. Theſe men pray never. Chriſts apoſtle ſaith; that *Covetouſnes, uncleannes, or ſecuritie, ſhould not be ſo much as once named among Chriſtians*. Theſe men have no other talk but ſuch. Finaly, the whole courſe and canon of ſcripture runneth, that Chriſtians ſhould be; *Attenti, vigilantes, ſolliciti, inſtantes, ferventes, perſeverantes, ſine intermiſſione*, that is, *Attent, vigilant, careful, inſtant, fervent, and perſeverant without intermiſſion in the ſervice of God.* But theſe men have no one of theſe points,

Luc. 10. 1. Ioh. 2. Luc. 18. Ephes. 5. Luc. 21. Mat. 24. Mich. 6. Rom. 11. Rom. 12. Mat. 10.

in more dangerous eſtate than any other; for that they know not their own danger, but perſuading themſelves to be more wiſe than their neighbors do remoove from their cogitations al things wherby their health might be procured.

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Deut. 6. Mat. 22. Luc. 10.

Deut. 6. and 11. Iohn. 1.

bestow not the third part of their thoughts upon this matter, no not the hundred part, nor scarce once in a yeer do talk therof? Can these men say they are Christians, or that they beleeve in God?

15 Christ making the estimate of things in this life, pronounced this sentence; *Unum est necessarium: one only thing is necessarie*; or of necessitie in this world: meaning the diligent and careful service of God. These men find manie things necessarie beside this one thing; and this nothing necessarie at al. How far do they differ then in judgement from Christ? Christs apostle saith, that a Christian *Must neither love the world, nor anie thing in the world.* These men love nothing else, but that which is of the world. He saith; that *Whosoever is a frind to the world, is an enimie to Christ*. These men are enimies to whosoever is not a frind to the world. How then can these men hold of Christ? Christ saith; *We should pray stil*. These men pray never. Christs apostle saith; that *Covetousnes, uncleannes, or securitie, should not be so much as once named among Christians*. These men have no other talk but such. Finaly, the whole course and canon of scripture runneth, that Christians should be; *Attenti, vigilantes, solliciti, instantes, ferventes, perseverantes, sine intermissione*, that is, *Attent, vigilant, careful, instant, fervent, and perseverant without intermission in the service of God.* But these men have no one of these points,

Luc. 10. 1. Ioh. 2. Luc. 18. Ephes. 5. Luc. 21. Mat. 24. Mich. 6. Rom. 11. Rom. 12. Mat. 10.

nor any degree of anie one of theſe points; but everie one the clean contrarie. For they are neither attent to thoſe things which appertain unto God, nor vigilant, nor ſollicitous, nor careful; and much leſſe inſtant and fervent; and leaſt of al perſeverant without intermiſſion: for that they never begin. But on the contrarie ſide, they are careleſſe, negligent, lumpiſh, remiſſe, key-cold, perverſe, contemning and deſpiſing, yea loathing, and abhorring al matters that appertain to the mortifieng of themſelves, and truſervice of God. What part have theſe men then in the lot and portion of Chriſtians, beſide only the bare name, which profiteth nothing?

16 And this is ſufficient to ſhew how great and dangerous an impediment this careles, ſenſeles, and ſupine negligence is, to the reſolution wherof we intreat. For if Chriſt require to the perfection of this reſolution, that whoſoever once eſpieth out the treaſure hidden in the field (that is, the kingdom of heaven, and the right way to com to it) he ſhould preſently go and ſel al that he hath, and bie the field: that is, he ſhould prefer the purſute of this kingdom of heaven, before al the commodities of this life, whatſoever; and rather venture them al, than to omit this treaſure: if Chriſt (I ſay) require this, as he doth, when wil theſe men ever be brought to this point, which wil not give the leaſt part of their goods to purchaſe

Mat. 13.

chase that field; nor go forth of door to treat the bieng therof; nor will so much as think, or talk of the same; nor allow of him, which shal offer the means and wais to compas it?

17 Wherfore, whosoever findeth himself in this disease, I would counsel him to read some chapters of the first part of this booke: especially the third, and fourth, treating of the causes, for which we were sent into this world: as also the fift, of the account, which we must yeeld to God, of our time heer spent: and he shal therby understand (I dowt not) the error, and danger he standeth in, by this damnable negligence wherin he sleepeth, attending only to those things, which are meer vanities, and for which he came not into this world: and passing over other matters, without care or cogitation, which only are of importance, and to have been studied, and thought upon by him. Pag. 34. and 46.

18 The third and last impediment that I purpose to handle in this booke, is a certain affection, or evill disposition in some men, called by the scriptures, hardnes of hart, or in other words, obstinacie of mind. Wherby a man is setled in resolution, never to yeeld from the state of sin wherin he liveth, whatsoever shal, or may be said against the same. And I have reserved this impediment, for the last place in this booke, for that it is the last, and woorst of all other impediments discovered before, containing al the evil in it self, that any of the other *Of hardnes of hart.*

before rehearsed, have: and adding besides, a most wilful, and malicious resolution of sin, quite contrarie to that resolution, which we so much indevor to induce men unto.

Two degrees of hardnes of hart.

19 This hardnes of hart hath divers degrees in divers men, and in som much more greevous than in others. For som are arrived to that high and cheef obduration, which I named before, in such sort, as albeit they wel know that they are amisse; yet for som worldly respect or other, they wil not yeeld, nor change their course. Such was the obduration of *Pilate, though he knew that he condemned Christ wrongfully: yet, not to leese the favor of the Iews, or incur displeasure with his prince, he proceeded and gave sentence against him. This also was the obduration of Pharao, who though he saw the miracles of Moises, and Aaron; and felt the strong hand of God upon his kingdom: yet, not to seem to be overcom by such simple people as they were: nor that men should think he would be inforced by any mean to relent, he persevered stil in his wiful wickednes, until his last, and utter destruction came upon him. This hardnes of hart was also in king *Agrippa, and Felix governor of Iewrie: who, though in their own cõscience they thought that Saint Paule spake truth unto them:

Mat. 27. B.

Exo. 6. 7. 8.

Act. 26. 27. B.

*It seemed to be of weaknes rather thã of such obduration as was in Pharao, or is spoken of heer.

*In these two also it seemeth rather to have been ignorance, than obduration. But the example is notably found in the Preests, Scribes, and Pharisies: who ever opposed themselvs against the preaching of Christ; and at the length put him to death.

them: yet, not to hazard their credit in the world, they continued stil, and perished in their own vanities. And commonly this obduration is in al persecutors of vertu, and vertuous men, and especialy of those that professe the truth: whom though they see evidently to be innocent, and to have the word of God, and equitie on their side; yet to maintain their estate, credit, and favor in the world, they persist, without either mercie or release, until God cut them off, in the midst of their malice, and furious cogitations. *Persecutors.*

20 Others there are, who have not this obduration in so high a degree, as to persist in wickednes, directly against their own knowledge; but yet they have it in another sort: for that they are setled in firm purpose to folow the trade, which alreadie they have begun; and wil not understand the dangers therof: but do seek rather means to persuade themselves, and quiet their consciences therin: and nothing is so offensive unto them, as to hear any thing against the same. Of these men holy Iob saith; *Dixerunt Deo, recede à nobis, & scientiam viarum tuarum nolumus: They say to God, depart from us, we wil not have the knowledge of thy wais.* Iob. 21. And the prophet David yet more expressely; *Their furie is like the furie of serpents, like unto cocatrices that stop their ears, and wil not hear the voice of the inchanter.* Psal. 57. By this inchanter he meaneth the holie Ghost, which seeketh by al *A second degree of obduration.*

means poſſible to charm thee from the bewitching wherin they ſtand, called by the wiſe
Sap. 4. man *Faſcinatio nugacitatis: The bewitching of vanitie.* *But* (as the prophet ſaith) *they wil not hear,*
Zach. 7. *they turn their baks, they ſtop their ears, to the end they may not underſtand: they put their harts as an adamant ſtone, leaſt they ſhould hear Gods law, and be converted.*

The hard harted Iews. 21 The nation of Iews is peculiarly noted to have been alwais given to this great ſin,
Acts. 7. as Saint Steeven witneſſeth, when he ſaid unto their own faces; *You ſtifnecked Iews, you have alwais reſiſted the holy Ghoſt.* Meaning therby (as Chriſt declareth more at large) that they reſiſted the prophets, & ſaints of God, in whom the holy Ghoſt ſpake unto them from time to
Mat. 5. Luc. 11.13. time, for amendement of their life: and for that through the light of knowledge which they had by hearing of Gods law, they could not in truth, or ſhew condemn the things, which were ſaid, or avoid the juſt reprehenſions uſed toward them: and yet reſolved with themſelves, not to obey or change the cuſtom of their proceedings: therfore fel they in fine, to perſecute ſharply their reprehendors: wherof the only cauſe was hardnes of hart; *Induraverunt facies ſuas ſupra petram & noluerunt reverti:*
Iere. 5. ſaith God by the mouth of Ieremie; *They have hardened their faces above the hardnes of a rok, and they wil not turn to me.* And in another place of the ſame prophet he complaineth greevouſly

William Futuriſton his Booke:/

vously of this perverſnes; *Quare ergo averſus eſt populus iſte in Ieruſalem, averſione contentioſa? And why then is this people in Ieruſalem revolted from me, by ſo contentious and pervers an alienation, as they wil not hear me any more, &c?* And yet again in another place; *Quare moriemini domus Iſrael: Why wil you die, you houſe of Iſrael?* Why wil you damn your ſelves? Why are you ſo obſtinate as not to hear: ſo pervers as not to learn: ſo cruel to your ſelves, as you wil not know the dangers wherin you live; nor underſtand the miſerie that hangeth over you? Iere. 8. Eze. 18.

22 Doſt thou not imagin (deer brother) that God uſeth this kind of ſpeech not only to the Iews, but alſo to manie thouſand Chriſtians, and perhaps alſo unto thy ſelf manie times everie day: for that thou refuſeſt his good motions and other means ſent from him, to draw thee to his ſervice, thou being reſolved not to yeeld therunto, but to folow thy purſuit, whatſoever perſuaſions ſhal com to the contrarie? Alas, how many Chriſtians be there, who ſay to God daily (as they did whom I named before) *Depart from us, we wil not have the knowledge of thy wais?* How many be there, which abhor to hear good counſel? Fear and tremble to read good books? Flee and deteſt the frequentation of godly companie, leaſt by ſuch occaſions they might be touched in conſcience, converted, and ſaved? How manie be there, which ſay with thoſe moſt miſerable hard-harted men, Iob. 21.

wherof

Of hardnes of hart. The ſecond part.

Eſai. 28. wherof the prophet ſpeaketh; *Percuſſimus fœdus cum morte, & cum inferno fecimus pactum: We have ſtriken a league with death, and have made a bargain with hel it ſelf.* Which is as much to ſay, as if they had ſaid; Trouble us not, moleſt us not with thy perſuaſions: ſpend not thy words and labor in vain: talk unto others who are not yet ſetled: let them take heaven that it wil; we for our parts are reſolved; we are at a point; we have made a bargain that muſt be performed, yea, though it be with hel, and death everlaſting.

The deſcription of an hard hart. 23 It is a woonderful furie, the obduration of an hard hart: and not without cauſe compared by the prophet (as I ſhewed before) to the wilful furie and rage of ſerpents. And another place of ſcripture deſcribeth it thus; Pſal. 75. Eſai. 48. *Durus es, & nervus ferreus cervix tua, & frons tua ærea: Thou art hard harted, and thy nek is a ſinew of iron, & thy forhead is of braſſe.* What can be more vehemently ſpoken to expreſſe the hardnes of this mettal? But yet Saint Barnard expreſſeth it more at large in theſe words; *Lib. 1. de conſid. ad Eug. c. 2.* *Quid ergo cor durum?* And what is then a hard hart? And he anſwereth immediately; A hard hart is that, which is neither cut by compunction; nor ſoftened by godlines; nor mooved with praiers; nor yeeldeth to threatening; nor is anie thing holpen, but rather hardened, by chaſtening. An hard hart is that which is ingrateful to Gods benefits; diſobedient to his counſels;

made

made cruel by his judgements; dissolute by his allurements; unshamefast to filthines; fearles to perils: uncourteous in humane affairs; rechles in matters pertaining to God; forgetful of things past; negligent in things present; improvident for things to com.

24 By this description of Saint Barnard it appeereth, that an hard hart, is almost a desperate and remediles disease where it falleth. For what wil you do (saith this good father) to amend it? If you lay the greevousnes of sin before him: he is not touched with compunction. If you alledge him al the reasons in the world, why we ought to serve God, and why we ought not to offend, and dishonor him: he is not mollified by this consideration of pietie. If you would request him and beseech him with tears, even on your knees: he is not mooved. If you threaten Gods wrath against him: he yeeldeth nothing therunto. If God scourge him indeed: he waxeth furious, and becommeth much more hard than before. If God bestow benefits on him: he is ungrateful. If he counsel him for his salvation: he obeieth not. If you tel him of Gods secret, and severe judgements: it driveth him to desperation, and to more crueltie. If you allure him with Gods mercie: it maketh him dissolute. If you tel him of his own filthines, he blusheth not. If you admonish him of his perils: he feareth not. If he deal in matters towards men: he is proud

The explication of S. Barnards words.

and

and uncurteous. If he deal in matters towards God: he is raſh, light, and contemptuous. Finally, he forgetteth whatſoever hath paſſed before him towards other men, either in reward of godlines, or in puniſhment of ſinners. For the time preſent, he neglecteth it, nor maketh any account of uſing it to his benefit. And of things to com, either of bliſſe, or miſerie, he is utterly unprovident: nor wil eſteem therof, lay you them never ſo often, or vehemently before his face. And what way is there then to do this man good?

The danger of an hard hart. Eccl. 23.

25 Not without great cauſe ſurely did the wiſe man pray ſo hartily to God; *Animæ irreverenti, & infrenatæ ne tradas me: Deliver me not over (O Lord) unto a ſhameles and unruly ſoul.* That is, unto a hard, and obſtinate hart. Wherof he giveth the reaſon in another place, of the ſame book; *Cor enim durum habebit malè in noviſſimo: For that an hard hart ſhal be in an evil caſe at the laſt day.* Oh that al hard-harted people would note this reaſon of ſcripture! But S. Barnard goeth on, and openeth the terror heerof more fully, when he ſaith; *Nemo duri cordis ſalutem unquam adeptus eſt, niſi quem fortè miſerans Deus abſtulit ab eo (iuxta prophetam) cor lapideum, & dedit cor carneum:* There was never yet hard-harted man ſaved, except God by his mercie did take away his ſtonie hart, and give him a hart of fleſh, according to the prophet. By which words Saint Barnard ſignifieth, and prooveth out of the

Eccl. 3.

Li. 1. de conſid. c. 1. Ezc. 36.

pro-

prophet, that there are two kinds of harts in men, the one a fleshlie hart, which bleedeth if you but prick it: that is, it falleth to contrition, repentance, and tears, upon never so smal a chek for sin. The other is a stonie hart, which if you beat and buffet never so much with hammers, you may assoon break it in peeces, as either bend it, or make it to bleed. And of these two harts in this life dependeth al our miserie, or felicitie for the life to com. For as God when he would take vengeance of Pharao, had no more greevous way to do it, than to say; *Indurabo cor Pharaonis: I wil harden the hart of Pharao*. That is (as Saint Austen expoundeth) I wil take away my grace, and so permit him to harden his own hart: so when he would shew mercie to Israel, he had no more forcible means to expresse the same, than to say; *I wil take away the stonie hart out of your flesh, & give you a fleshie hart in steed therof*. That is, I wil take away your hard hart, and give you a soft hart, that wil be mooved, when it is spoken to. And of al other blessings, and benefits, which God doth bestow upon mortal men in this life, this soft and tender hart is one of the greatest: I mean such an hart as is soon mooved to repentance; soon checked, and controlled; soon pearsed; soon made to bleed; soon stirred to amendment. And on the contrarie part, there can be no greater curs, or malediction laid upon a Christian, than to have an hard and

Two kinds of harts in men with their properties.

Exo. 4. 7. 14 *Au. 1. 18. super Exod. & serm. 88. de temp.*

Eze. 36.

and obſtinate hart, which heapeth everie day vengeance unto it ſelf, and his maiſter alſo.

Heb. 6. Saint Paul ſaith it is compared by the Apoſtle unto the ground, which no ſtore of rain can make fruitful, though it fal never ſo often upon the ſame: and therefore he pronounceth therof; *Reproba eſt, maledicte proxima, cuius conſummatio in combuſtionem:* That is; *It is reprobate and next door to malediction, whoſe end or conſummation muſt be fire and burning.*

26 Which thing being ſo, no marvel though the holie ſcripture do exhort us ſo carefully from this obduration and hardnes of hart, as from the moſt dangerous, and deſperate diſeaſe, that poſſibly may fal upon the Chriſtian, being in deed (as the Apoſtle ſignifieth) the next door to reprobation it ſelf. S. Paul therfore crieth; *Nolite contriſtari, nolite extinguere ſpiritum Dei: Do you not make ſad, do you not extinguiſh the ſpirit of God,* by obduration, by reſiſting and impugning the ſame. Again; *Non obduretur quis ex vobis fallacia peccati: Let no man be hard harted among you through the deceit of ſin.* The prophet David alſo crieth; *Hodie ſi vocem eius audieritis, nolite obdurare corda veſtra: Even this day, if you hear the voice of God calling you to repentance, ſee you harden not your harts againſt him.* Al which earneſt ſpeeches, uſed by Gods holie ſpirit, do give us to underſtand, how carefully we have to flee this moſt peſtilent infection of an hard hart: which almightie God by his mercie give

Heb. 6.

Epheſ. 4.
1. The. 5.
Heb. 3.

Pſal. 94.

us

us grace to do, and indu us with a tender hart towards the ful obedience of his divine majestie: such a soft hart (I say) as the wise man desired, when he said to God; *Da servo tuo cor docile: Give unto me thy servant (O Lord) an hart that is docible: and tractable to be instructed*: such an hart as God himself describeth to be in al them whom he loveth, saieng; *Ad quem respiciam, nisi ad pauperculum, & contritum corde, & timentem sermones meos? To whom wil I have regard, or shew my favor, but unto the poor and humble of hart, unto the contrite spirit, and to such as trembleth at my speeches?* 3. Reg. 3. Esai. 66.

27 Behold (deer brother) what an hart God requireth at thy hands? A little poor and humble hart: (for so much importeth the diminitive *Pauperculus:*) also a contrite hart for thine offences past; and an hart that trembleth at everie word that commeth to thee from God, by his ministers. How then wilt thou not fear at so manie words, and whole discourses as have been used before, for thine awakening; for opening thy peril; for stirring thee to amendement? How wilt thou not fear the threats, and judgements of this great Lord for thy sin? How wilt thou dare to proceed anie further in his displeasure? How wilt thou defer this resolution anie longer? Surely the lest part of that which hath been said, might suffice to moove a tender hart, an humble, and contrite spirit, to present resolution and earnest amende-

amendement of life. But if altogither cannot moove thee to do the same: I can say no more, but that thou hast a very hard hart indeed: which I beseech our heavenly father to soften for thy salvation, with the pretious hot blood of his only son, our Savior, who was content to shed it for that effect, upon the crosse.

The conclusion of this whole booke. Pag. 12. B.

28 And thus now having said so much as time permitted me, concerning the first general part required at our hands for our salvation: that is, concerning resolution, appointed by my * division in the beginning, to be the subject or matter of this first book, I wil end heer: deferring for a time the performance of my purpose for the other two bookes, * upon the causes, and reasons set down in an advertisement to the reader, at the verie first enterance unto this booke: nothing dowting, but if God shal vouchsafe to work in anie mans hart by means of this booke, or otherwise this first point of resolution, the most hard of al other: then wil he also give means to perfect the work begun of himself, and wil supplie by other wais, the two principal parts folowing: that is, both right beginning, and constant perseverance, wherunto my other two bookes promised, are appointed. It wil not be hard for him that were once reformed, to find helpers and instructors ynow, the holie Ghost in this case being alwais at hand: there want not good bookes, and better men (God be glori-

* As may appeer in my preface to the reader. B.

* Which was, for that either time, or health, or libertie did not permit Phil. 2.

glorified for it) in our own countrie at this day, which are wel able to guide a zealous ſpirit in the right waie to vertu: and yet as I have promiſed before, ſo mean I (by Gods moſt holie help and aſſiſtance) to ſend thee (gentle reader) as my time and habilitie wil permit, the other two books alſo: eſpecialy, if it ſhal pleaſe his divine majeſtie to comfort me therunto, with the gain, or good of any one ſoul by this which is alreadie done: that is, if I ſhal conceive or hope, that any one ſoul, ſo deerly purchaſed by the pretious blood of the ſon of God, ſhal be mooved to reſolution by any thing that is heer ſaid: that is, ſhal be reclaimed from the bondage of ſin, and reſtored to the ſervice of our maker & redeemer: which is the only end of my writing, as his majeſtie beſt knoweth.

29 And ſurely (gentle reader) though I muſt confeſſe that much more might be ſaid for this point of reſolution, than is heer touched by me, or than anie man can wel utter in any competent kind of book or volume: yet am I of opinion, that either theſe reaſons heer alledged are ſufficient, or els nothing wil ſuffice for the conquering of our obſtinacie, and beating down of our rebellious diſobedience in this point. Heer thou maiſt ſee the principal arguments inducing thee to the ſervice of God, and deteſtation of vice. Heer thou maiſt ſee the cauſe & end why thou waſt created, the occaſion

The effect of that which hath been ſaid in this book.

In the firſt part.

caſion of thy comming hither; the things required at thy hands in particular; the account that wil be demanded of thee; his goodnes towards thee; his watchfulnes over thee; his deſire to win thee; his reward if thou do wel; his infinite puniſhment, if thou do evil; his callings; his baits; his allurements to ſave thee.

In the ſecond part. And on the contrarie part, heer are diſcovered unto thee the vanities & deceits of thoſe impedimēts, hinderances, or excuſes, which any way might let, ſtay or diſcourage thy reſolution; the feigned difficulties of vertuous life are remooved; the conceited fears of Gods ſervice are taken away; the alluring flatteries of worldly vanitie are opened; the fooliſh preſumption upon Gods mercie; the danger of delay; the diſſimulation of ſloth; the deſperate peril of careles & ſtonie harts are declared. What then wilt thou deſire more to moove thee? What further argument wilt thou expect to draw thee from vice and wickednes, than al this is?

30 If al this ſtir thee not, what wil ſtir thee, (gentle reader) if when thou haſt read this, thou lay down thy book again, and walk on thy careles life as quietly as before; what hope (I beſeech thee) may there be conceived of thy ſalvation? Wilt thou go to heaven, living as thou doſt? It is impoſſible. As ſoon thou maiſt drive God out of heaven, as get thither thy ſelf in this kind of life. What then? Wilt thou forgo heaven, & yet eſcape hel too?

This

This is lesse possible, whatsoever the Atheists of this world do persuade thee. Wilt thou defer the matter, and think of it heerafter? I have told thee my opinion heerof before. Thou shalt never have more abilitie to do it, than now, and (it may be) never half so much again. If thou refuse it now: I may greatly fear, that thou wilt be refused heerafter thy self. There is no way then so good (deer brother) as to do it presently whiles it is offered. Break from that tyrant which deteineth thee in servitude: shake off his chains; cut a sunder his bonds; run violently to Christ; which standeth readie to imbrace thee, with his arms open on the crosse. Make joiful al the angels and court of heaven with thy conversion; strike once the stroke with God again; make a manly resolution; say with the old couragious souldier of Iesus Christ, Saint Ierom; If my father stood weeping on his knees before me, and my mother hanging on my nek behind me; and al my brethren, sisters, children, kinsfolks howling on everie side to retain me in sinful life with them; I would fling off my mother to the ground; despise al my kinred; run over my father, and tread him under my feet, therby to run to Christ when he calleth me. Luc. 15.

A notable saieng of S. Ierom.

31 Oh that we had such harts as this servant of God had; such courage, such manhood, such fervent love to our maister. Who would lie one day in such slaverie as wee doo? Who

would eat husks with the prodigal ſon among ſwine, ſeeing he may return home, and be ſo honorably received and intertained by his old father; have ſo good cheer; and banketting; and hear ſo great melodie, joy, and triumph
Luc. 15. for his return? I ſay no more heerin (deer brother) than thou art aſſured of, by the word and promiſe of Gods own mouth; from which can proceed neither falſhood nor deceit. Return then I beſeech thee; lay hand faſt on his promiſe, who wil not fail thee; run to him now he calleth, whiles thou haſt time; and eſteem not al this world worth a ſtraw in reſpect of this one act; for ſo ſhalt thou be a moſt happie, and thriſe happie man, and ſhalt bleſſe heerafter the hour and moment that ever thou madeſt this bleſſed reſolution. And I for my part (I truſt) ſhal not be void of ſome portion of thy felicitie. At leaſtwiſe I dowt not, but thy holie converſion ſhal treat for me with our common father, who is the God of mercies, for remiſſion of my manie ſins, and that I may ſerve, and honor him togither with thee, al the dais of my life; which ought to be both our petitions; and therfore in both our names, I beſeech his divine majeſtie to grant it to us: for ever and ever,

Amen.

The end of this booke of Reſolution.

A TREATISE TENDING TO PACIFICATION: BY LABORING those that are our adversaries in the cause of RELIGION, to *receive the* GOSPEL, and to join with us *in profession* therof.

By Edm. Bunny.

Hosea. 3: 4, 5.

The children of Israel shal sit a great while without king, without prince, without sacrifice, without image, without Ephod, and without Teraphim. But afterward the children of Israel shal be converted, & seek the Lord their God, and David their king: & in the latter dais they shal worship the Lord, and his loving kindnes.

A Table declaring the effect and method of the Treatiſe following.

- This Treatiſe following consiſteth
  - In the former of which there is ſet down matter to move them: that is,
    - First, on our parts it is declared, that if we ſhould turn unto them,
      - The benefit that we ſhould get therby, would be very little. Sect. on. 1.
      - The inconvenience very great:
        - First, in matters concerning religion. Sect. 2.
        - Then, concerning our civile eſtate. Sect. 3.
    - Then, on their parts it is declared likewiſe, that if they ſhould ioin in profeſſion with us,
      - The benefit that they ſhould get therby, were gret
        - First, in matters of religion. Sect. 4.
        - Then, as touching their civile eſtate. Sect. 5.
      - The inconveniences very ſmal: cõcerning which,
        - First, it is declared, what they are. Sect. 6.
        - Then, of how ſmal importance they are, which is declared,
          - First, in them al generaly. Sect. 7.
          - Then more ſpecialy in the doctrine of iuſtification. Sect. 8.
  - Som that are of leſſe importance.
    - Som that cheefly reſpect their perſon: which alſo are two.
      - One, that proceedeth from regard of their credit: which ſo they think ſhould be overthrown. Sect. 9.
      - The other ariſeth from their bodily puniſhment: wherin they think we deal hardly with them. Sect. 10.
    - One, that doth ſomwhat reſpect their cauſe likewiſe: which is, that our tranſlations of
      - First, there is a breefe recital of thoſe points of doctrine, for which we are charged to have tranſlated ſo corruptly. Sect. 11.

- of two principal
  - Of which likewiſe
    - the holy ſcriptures are now (in their iudgement) found to be ſo far from the truth of
      - Then is declared how it
        - First, by conſideration of certain ge-

of two principal parts.

In the latter such lets are remooved as are woont to hinder: of which there be two special sorts:

Of which likewise there are

One, that is of special force with manie, and most of al hindereth those that stay upon conscience in deede: which is, that if they should ioin with us, they fear that therby they should depart from the Church. Concerning which,

the holy scriptures are now (in their iudgement) found to be so far from the truth of the text, that it seemeth to them, that we have not the word of God among us, to direct us in this our profession as heertofore it was thought that we had. Concerning which,

Then is declared, how it may very easily appeer that the matter is not so great, as they pretend

First, by consideration of certain general points to them al belonging. Sec. 12

Then by a more special treatise of everie one apart by it self. Sect. 13.

First, the hardnes of the matter is unfolded. Which is done by shewing

First, how they are deceived: which is, for that they do not rightly conceive,

Either what the Church is. Sect. 14.

Or what it is to depart from it. Sec. 15.

Then, how the error may be amended: which is, by right understanding,

What the Church is. Sect. 16.

What it is to depart frō the same. Se. 17.

Then the Resolution therof is gathered: which is, that of departing altogither from the Church, there ought to be at al no question among us; but only who are the truer members of that Church that we al are of. In which point, so long as the question is but betwixt us and them, the advantage is wholy and only ours. Sect. 18.



The Treatiſe tending to Pacification.



TO perſuade or moove others to the truth of Religion, that being as yet by prejudice deceiued, cannot perſuade themſelves to be ſo ſhort therof as they are, hath been, and ever muſt be in al ages ſo needful an argument, as that many do gladly beſtow their labor therin. Of which, as other ages have ever given ſufficient teſtimonie; ſo this of ours doth moſt plentifully witnes the ſame: being ſo much more fruitful and abundant therin, as it hath pleaſed God to bleſſe it with ſo rare and ſingular a light of the truth, as (to our knowledge) he never yet beſtowed on others. Therfore among us alſo there are, and thoſe verie manie, that have taken this argument in hand, and have don ſo wel therin, that God is glorified, the church is encreaſed, and themſelves have gotten a reverend eſtimation among the people of God therby. So commeth it to paſſe, that whatſoever I ſhal do therin,

in, according to the ſmal talent that God of his goodnes hath beſtowed on me, may ſeem to be needleſſe, and as it were to com out of ſeaſon, when the church is ſo wel ſtored alreadie, with ſuch perſuaſion; and others long ſince, ſeem to themſelves half cloied therwith. Nevertheleſſe, ſeeing that now I was purpoſed to get foorth this book of Reſolution that goeth before, which ſo treateth of godlines of life, that (in a maner) it maketh no mention of knowledge or faith (as alſo it appeereth that the author himſelf was (in ſom things) of a contrarie judgement to us therin) I thought the caſe it ſelf to be ſuch, as that it behooved me to ſaie ſomwhat therof, as before in the preface I have declared. The effect wherof is no more but this; firſt, to ſhew that there is verie good reaſon why they ſhould join in profeſſion with us: & then to declare in what ſort to remoove ſuch things as moſt do hinder the weaker ſort. The reaſon why they ought to join in profeſſion with us, is for that it becommeth and behooveth the church of God (in manie reſpects) to be at unitie in it ſelf: and yet the caſe ſo ſtandeth in this matter, that we are not able in our profeſſion to yeeld unto them; but they verie wel may, and of dutie ought to accord unto us. It becommeth and behooveth the church of God to be at unitie in it ſelf, for ſo manie good and ſubſtantial cauſes, that it needeth no confirmation at al: in-

The principal parts of this Treatiſe.

inſomuch that it ſhal not be needful to beſtow anie labor in the prooving of it. The other is not ſo fully concluded of al; and yet notwithſtanding we dowt not, but we have ſufficient ground-work to be perſuaded therin as we are. The reaſon why we may not yeeld unto them, is for that there can be no other account made of the matter, but that the benefit we ſhould get therby, would be very little; and the inconvenience that commeth withal, marvelous great. The benefite that we ſhould get therby, ſeemeth to reſt but only in a certain perſwaſion, that we ſhould be in better caſe, than now we are. For whether we ſhould be ſo or not, that muſt needs (as yet) lie in queſtion betwixt us. But this is verie tru indeed, that if we were of their profeſſion, then ſhould we be with them perſuaded, that our eſtate were ſo much the better. And our eſtate would then ſeem to be bettered, both for the certaintie of our ſalvation in the world to com: and in ſom things that do concern this preſent life. For as touching our ſalvation, we ſhould account our ſelves more ſure of it, bicauſe that then we ſhould imagin our ſelves to have, the mediation and help of Angels, and ſaints in heaven; and the benefite of our own and other mens merits on earth: wheras by the profeſſion that now we are of, we ſo reſt in Ieſus Chriſt alone, that we ſeek for no help by any of thoſe.

Why we may not ioin with them.

What is the benefit that we might ſeem to get by their profeſſion.

What benefit we ſhould have towards our ſalvation.

And

And if Ieſus Chriſt be not only ſufficient to work our ſalvation (which themſelves do never denie) but alſo ſufficient in himſelf, not going out of his own perſon for anie part of his ſufficiencie, but keeping only to his own merits and mediation, having no reſpect at al to the mediation or merits of anie others (which alſo I think verie few of them wil denie, though when they have granted it they are fain ſomtime to borrow it again, to eſtabliſh the doctrin of thoſe other helps) what ſpecial advantage is it to us, for to have anie mo beſides, when we have inough and inough only in him? For although it were not il to mingle anie other with him (which at this preſent we wil not urge) yet if it be but more than needeth, it can be no ſpecial benefite to us. He that hath wel dined alreadie, can verie little be holpen by more plentie of meat, be it never ſo good, and otherwiſe welcom unto the taſt. Now that Chriſt is ſufficient, even in himſelf, without the help of anie other, if it be not in the ſcripture ſo plainly ſet down, & ſo derived through al antiquitie in the judgemēt of any, but that ſtil they wil hold it needful to ſeek unto others ſo far as before they were woont to do: neither wil we labor at this preſent to make it plainer. The things that do belong to this preſent life, wherin it might ſeem our eſtate might be bettered, are of two ſpecial ſorts; wherof ſom concern our inward; and one other concerneth our outward

What benefit we ſhould have in matters concerning this preſent life.

ward government. Our inward comfort may seem might be increased under that profession, two principal wais. First, that then we need not fear the excommunication or curs of the bishop of Rome, under which we are now, and long have been; then for that they have a more copious representation (as they take it) of heavenly comforts than we; for that in sacraments, and ceremonies they far exceed us; and have that use of images also, wheras wee have none at al. First, therfore concerning the Popes curs, we doo not find it now to be of that force, that heertofore wee thought it to be; neither by the word of God; neither by experience it self. And if we have little cause to fear it, and then (proportionably) fear it as little; surely it were no great pleasure to any of us, to be delivered from the hurt therof, that doth not hurt us; nor from the fear of that, whereof we stand in no fear at al. As for the spiritual censure of the church, rightly proceeding against any, wee know it is to be feared in deed, of those whom it toucheth. But we are long since persuaded, that we can so distinguish betwixt these two, that we need not take the one for the other. Then as touching those further representations of spiritual comfort (such as they are) which they (I graunt) have mo than wee, wee find no such substance in any of them (neither in that they have both sacraments, and ceremonies

First of inward comfort.

And if Ieſus Chriſt be not only ſufficient to work our ſalvation (which themſelves do never denie) but alſo ſufficient in himſelf, not going out of his own perſon for anie part of his ſufficiencie, but keeping only to his own merits and mediation, having no reſpect at al to the mediation or merits of anie others (which alſo I think verie few of them wil denie, though when they have granted it they are fain ſomtime to borrow it again, to eſtabliſh the doctrin of thoſe other helps) what ſpecial advantage is it to us, for to have anie mo beſides, when we have inough and inough only in him? For although it were not il to mingle anie other with him (which at this preſent we wil not urge) yet if it be but more than needeth, it can be no ſpecial benefite to us. He that hath wel dined alreadie, can verie little be holpen by more plentie of meat, be it never ſo good, and otherwiſe welcom unto the taſt. Now that Chriſt is ſufficient, even in himſelf, without the help of anie other, if it be not in the ſcripture ſo plainly ſet down, & ſo derived through al antiquitie in the judgemēt of any, but that ſtil they wil hold it needful to ſeek unto others ſo far as before they were woont to do: neither wil we labor at this preſent to make it plainer. The things that do belong to this preſent life, wherin it might ſeem our eſtate might be bettered, are of two ſpecial ſorts; wherof ſom concern our inward; and one other concerneth our outward

What benefit we ſhould have in matters concerning this preſent life.

ward government. Our inward comfort may seem might be increased under that profession, two principal wais. First, that then we need not fear the excommunication or curs of the bishop of Rome, under which we are now, and long have been; then for that they have a more copious representation (as they take it) of heavenly comforts than we; for that in sacraments, and ceremonies they far exceed us; and have that use of images also, wheras wee have none at al. First, therfore concerning the Popes curs, we doo not find it now to be of that force, that heertofore wee thought it to be; neither by the word of God; neither by experience it self. And if we have little cause to fear it, and then (proportionably) fear it as little; surely it were no great pleasure to any of us, to be delivered from the hurt therof, that doth not hurt us; nor from the fear of that, whereof we stand in no fear at al. As for the spiritual censure of the church, rightly proceeding against any, wee know it is to be feared in deed, of those whom it toucheth. But we are long since persuaded, that we can so distinguish betwixt these two, that we need not take the one for the other. Then as touching those further representations of spiritual comfort (such as they are) which they (I graunt) have mo than wee, wee find no such substance in any of them (neither in that they have both sacraments, and ceremonies

First of inward comfort.

monies mo than we; neither in that themſelves alone have al the images, and we are utterly void of any) but that we may think our ſelves to be wel alreadie, with thoſe that wee have, although of our one ſort wee have none at al: and can further hope likewiſe, that if themſelves had no mo than wee, their inward comfort ſhould be ſo much the greater. For if in the examination of them, it ſhould fal out, that they have no ſufficient ground-work in the word of God (as we are ſure, that they have there no warrant at al) then are they but very cold and deſperate comforts, and never yeeld anie ſound comfort at al. For though we are not in anie dowt, but that they are in other reſpects very il, as they are uſed by them: yet now we ſaie no more but this, that (al things conſidered) we find ſo little comfort in them, that we need not think the want to be great, now that we are without them; nor that it were anie great benefit, for to obtain them. The benefit that in outward government wee ſhould get therby, is no more than this, that ſo we ſhould be under the government of the biſhop of Rome; which, how good it ſhould proove, I am not able certainly to ſay. But if firſt we ſhould eſteem therof by reaſon, we may very wel dowt, that no one man were able to govern us wel, that ſhould rule al the world beſides; notwithſtanding al the under-magiſtrates that could be appointed: and that although

Then of outward government.

though ſome one man could doo it, by his rare and ſingular wiſdom (which notwithſtanding were ſuch a thing, as never was yet) yet that it were in no wiſe convenient for ſo many; and al the whole to hang upon one; and ſuch an one too, as might ſomtime be ſo weak a man to bear ſuch a burden, as that manie others under his government, might be found much more ſtronger than he. Then if we com unto experience, & lay before us in what ſort he governed us before, when as he had us under his government; or in what ſort he governeth yet thoſe that abide under his obedience: whether anie thing may be ſaid more hardly or not, as yet I ſay not; but ſurely thus much we may be bold to abide by, that in compariſon of the government under which we are now, it were no very ſingular benefit to be holpen bak to that other again. So for ought that yet appeereth, we cãnot ſee, that any great benefit could com unto us, if we ſhould turn to their profeſſion.

What inconvenience might com in therby.

2 What inconvenience might com therby, is a thing very hard to be fully gathered, being ſo great, and ſo divers withal, as in our judgement it ſeemeth to be. Where firſt of al wee cannot like that we ſhould be ſo much deprived of the ſcriptures themſelves, as under them we were: partly by the laws that they made againſt ſuch as ſhould read them, otherwiſe than

than themſelves thought good: and partly, for that they do ſo much inhibite al tranſlations in our vulgar toong. Which one thing only wee take to boad verie much il, and whatſoever after inſueth, to com almoſt only of it. For the inconveniences that wee are perſuaded would com in therby, would be, as we take it, many and great; ſome in matters of religion; others, as touching our civile eſtate heer in this life. In matters of religion; firſt, we dowt that our ſelves ſhould be much therby corrupted, and be occaſion to many others, to fal to the ſame corruption likewiſe: then alſo, that on the conſciences of many, there ſhould be laid over greevous burdens. Our ſelves might be corrupted by their profeſſion, two principal wais: in the eſtimation of Gods goodnes to us: and in the performance of our dutie to him. The goodnes of God toward us, is infinite; but now we have to enter no further into the conſideration therof, than to this preſent purpoſe doth appertain. And that is only in theſe two things; firſt in the work of our redemption; then, in his providence towards us in other matters. In the work of our redemption, Chriſt hath both ſatisfied for us to the juſtice of God; and therwithal himſelf directeth us, towards the attaining therof. In both theſe points we dowt very much, that by joining with them in their profeſſion, we ſhould be found blaſphemous

Inconveniences in matters of religion.

How it were dangerous in the work of our redemption to be of that profeſſiõ with them.

mous to God, and very hurtful to our own ſouls health; firſt, in joining (and that no further, than their ſelves do) either the ſufferings, or els the good works, of anie of the ſaints, in heaven or on earth, with the ſufferings, and merits of Chriſt; then by helping our ſelves unto it, by the mediation of angels, or ſaints, or by the doctrines of men on earth, only ſo far as themſelves do it; and not ſeeking the ſame alone by the mediation of Chriſt, and by the written word of God. For we take the ſatisfaction of Chriſt, his mediation, and word to be ſuch, as that, no other ſatisfaction, mediation, or word can be found, anie thing meet to be ſo far matched withal. Again, we find not, that the work of redemption that is wrought in Chriſt, is available to the ſalvation of anie, but only of thoſe, that ſo cleave unto it, that they utterly renounce al other helps whatſoever they are. In the former therfore we ſee not how it may be avoided, but that needs we muſt be foũd to have doon great diſhonor to Chriſt; in the other we are perſuaded, that we ſhould clean overthrow our own ſalvation. Concerning the providence of God towards us in other matters, their profeſſion (we fear) would leade us ſomwhat aſide; and teach us to attribute manie of thoſe things that fal out among us, to ſom other than God alone, ſomtimes unto creatures, as the angels, and ſaints in heaven, or to the power of man on earth; and ſom-

How in the doctrine of Gods providence.

times to a fiction of mans deviſe, as fate or fortune. And although wee willingly graunt, that in divers of theſe, they uſe ſuch limitation withal, that it ſeemeth they wold be loth for to go over-far therin; yet, going but ſo far as they do in their common profeſſion, we ſee not how we could avoid it, but that if wee ſhould join with them therin, we ſhould be far amiſſe perſuaded in that comfortable doctrine of Gods moſt gratious providence towards us. In the performance of our dutie likewiſe, we do not perceive, but that we ſhould be verie far wide from that which in truth we ought to do. For wheras God only hath made us, redeemed us, and given us whatſoever we have, and therfore we owe al unto him, and that by Ieſus Chriſt our Lord: their profeſſion notwithſtanding is, to yeeld their thanks and ſervice again (in divers caſes) to ſom angel or ſaint, as though that from them, or by their good means they had received the things which they have. Wheras notwithſtanding to make anie other mediators in ſuch reſpect, though it be not with Chriſt betwixt God and us, but only under Chriſt betwixt him and us, is either directly againſt, or without the warrant of the word of God. Then alſo, although they do not direct our dutie, nor any part therof to anie other than God; yet they teach us to doo unto him divers things that wee find not in the written word. Wherin although they can aſſure us, that

How in performance of our dutie to God.

that the church hath ſo ordained, yet we ſee no ſufficient warrant therin; when as themſelves wil not denie, but that the greateſt multitude of the people of God in al ages, have been ſomtime deceived; and the written word both preciſely chargeth us to doo nothing to God, but what he appointeth, and beſides accurſeth al thoſe that ſet us a work in anie thing els. To others that might be corrupted by us, are al thoſe, that by our example ſhould take occaſion to doo likewiſe: either ſuch as preſently live beſides us; or the generation that after foloweth. For we know by experience of times, that of thoſe that live togither, one doth caſt his eie to another, everie nation unto the people that doth dwel about them, and make the doings of others a rule for them to walk by; and the ſame in the ſervice of God, as much (almoſt) as in anie thing els. Children likewiſe, and the race that ſucceedeth others, doo readily folow, as their forefathers have gone before them; for the moſt part little regarding, whether it be right or wrong; but ſufficiently contenting themſelves, if they walk but ſo as their anceſtors have doon before. If we therfore ſhould give an il example to anie of theſe, either in leading them to doo ſuch things in the ſervice of God as were offenſive to him; or els no more, but teaching them, in like ſort to venture, in ſo weightie a matter: how ſhould wee be able

How others might be corrupted by us.

to excuſe our ſelves, but that wee have given them juſt cauſe of offence, in laieng ſuch a ſtumbling ſtone in the way, that we ſee they are diſpoſed to walk? And though by the grace & goodnes of God, they would be more warie, and not ſtumble therat; yet were our fault nothing the leſſe, and for to be eſteemed no leſſe than murder before him: as Chriſt himſelf we know pronounceth an heavie ſentence againſt al thoſe, by whom there cōmeth offence to any; that *It were much better for him, that a milſtone were hanged about his nek, & he caſt into the bottom of the ſea, than to offend the leſt of thē al that beleeve in him*. Thoſe heavie burdens that I ſpake of, which they lay on the conſciences of many, are of two ſorts; ſom that appertain generaly to al; and others that appertain properly to ſom. Thoſe that appertain generaly to al, are firſt thoſe heaps of traditions & ceremonies which they have abundantly laid upon al men, calling them the traditions of the church, and teach, that al are bound of conſcience, inviolably to keep and obſerve them everie one. Of which ſort, though ſom be ſorted unto certain principal feaſts and times of the yeer; yet others there are, that ſō commonly haunt everie week, and almoſt everie daie; and are ſo plentifully powred out, throughout our whole life, almoſt in al things that we are to take in hand, that it is not poſſible for any to walk uprightly therin, nor ever ſufficiently to attend the greater

What burdens heerby are laid on the conſciences of men.

Traditions.

ter things of the law of God. Then alſo it is an heavie burden, that al men are bound, ſo to confeſſe as they require, both for that they muſt diſcloſe unto them the verie ſecrets of their harts; and are bound to rekon up al their ſins, ſo far as poſſibly they can remember: els that they are excluded frō al hope of forgivenes. Wherof, the one is verie greevous, and abhorring the nature of the beſt men that are; the other more, than any man can at any time finde, that he hath done fully indeed; both which are unknown to the word of God (and therfore needles) and yeeld no way of forgivenes at al; but only a way to torment the parties, & for themſelves to practiſe upon. Theſe that are more proper to ſom, are caſt upon them diverſly; ſomtimes upon ſom ſpecial occaſion; ſomtimes by reaſon of that kind of life, that the parties are entered into. Of the firſt I note but one: that is, the burden that they lay upon thoſe, which have confeſſed their ſins unto them. Which commonly they cal penance, and ever lightly hath one of theſe faults: either that the penance it ſelf is wrong (being for the moſt part either rigorous or frivolous;) or els that the parties are taught to ſeek out forgivenes therin. Of that which is caſt upon others, by reaſon of the trade of life, that they are entered into, I note theſe two principal branches? Firſt thoſe obſervances, that they binde their regulars to; then the vow

Auricular confeſſion.

Penance.

Rules of their obſervants.

of ſingle life, wherunto they binde their whole clergie, and certain others neer to that order. The former of which (omitting to ſpeak of the worſt of it) yeeldeth nought els but a fruitles labor, ſuch as God never accepteth for any part of his ſervice at al, and yet oft times verie tedious and painful in it ſelf, if they folow their rule indeed, and coaſt not over ſom neerer waie: the other is ful of fowl pollutions without, and intolerable burnings within, ſuch as al forced virginitie hath ever yeelded.

What incõveniences would com in therby as touching our civile eſtate.

3 But in matters of religion (it may be) the controverſies ſeem ſo dowtful, that we cannot charge them with anie ſuch inconvenience on their ſide, but that in their judgement they think themſelves able to turn it over to us again, as eaſily as we did lay it to their charge before. And we alſo wil be content, to ſet by religion for a ſeaſon, and al matters of faith whatſoever, as if in that reſpect there were no inconvenience at al to be feared; and now conſider thoſe things alone, that do concern our civile eſtate heer in this life; not perſuading our ſelves to the contrary, but that divers there are, that would be content to join with them in matters of religion, if therby they ſhould bring to themſelves no inconvenience in this. For divers indeed do not ſo much reſpect religion, or look not ſo narrowly to the diverſitie of theſe profeſſions, but that they can

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be reaſonably wel content with either, if in other things they have their minds contented. Be it therfore, that whatſoever their profeſſion be, yet ſhal they have manie of thoſe that now are with us to join with them, if in this point there be found no lawful impediment, or matter to ſtay them. But heer, even at the firſt, appeereth a mightie let: which is; that no man (we think) can be of that profeſſion, unles he be under that government too. Could their church, & court be ſundered; could their religion and regiment be parted, the one from the other; then indeed I think that (with manie) much might be done; but when as theſe go ſo cloſe togither, that no man can profeſſe the one, but that he muſt be under the other, that goeth (as we take it) ſomwhat hard with manie, that otherwiſe would find no ſcruple at al. And two things there be, wherin we think we have verie good cauſe to finde our ſelves greeved in that reſpect; one, that they extend the authoritie therof, ſo far foorth as they are woont to do; the other, that they wil ſeem to do it upon ſuch ground as they pretend. They ſtretch out their authoritie we think over far; firſt, againſt al thoſe that are in ſoveraign authoritie in their own ſeveral countries or kingdoms; then againſt al other inferior perſons generaly. With princes, and thoſe that are in higheſt place in their ſeveral ſtates we think they are a great deal too bold, both in abaſing

Abuſe of their authoritie againſt ſoveraign magiſtrates.

of ſingle life, wherunto they binde their whole clergie, and certain others neer to that order. The former of which (omitting to ſpeak of the worſt of it) yeeldeth nought els but a fruitles labor, ſuch as God never accepteth for any part of his ſervice at al, and yet oft times verie tedious and painful in it ſelf, if they folow their rule indeed, and coaſt not over ſom neerer waie: the other is ful of fowl pollutions without, and intolerable burnings within, ſuch as al forced virginitie hath ever yeelded.

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Abuſe of their authoritie againſt ſoveraign magiſtrates.

them ſo much as they do; and that they do ſo much intermeddle in the governmēt of themſelves, and their people. They abaſe them (we think) over far; when as they advance themſelves above them: and make thoſe that are the Lords annointed, to do other ſervile obeiſance unto them. How much higher than kings and princes, & the greateſt ſtates of Chriſtendom beſides, the biſhops of Rome have claimed to be, & accordingly (when opportunitie hath ſerved) have taken upon them, is a thing ſo verie manifeſt, that I need not to ſtay therupon; eſpecialy when as the remembrance therof is ſuch, as I think manie of themſelves are loath to hear of, and ſo might be ſomwhat irkſom unto them. Again how far they have made the greateſt potentates that are; not ſo much to ſubmit as to caſt down (in moſt ſervile & abject maner) themſelves before them, ſo oft as they were fain to ſeek unto them, is likewiſe ſo commonly known, & ſo bitter withal, that they do not much urge us to cal the ſame to remembrance again. In matters of government they meddle too far, ſomtimes at home; but eſpecialy and cheefly abroad. At home they meddle too far in matters of government, when as they take upon them more than appertaineth to the office of a biſhop, over-ruling the ſtates of Italie as they think good; inhibiting them to do otherwiſe than ſtandeth with their pleaſure; & injoining them to

Abuſe of their authovitie with others.

At home.

to do, as they preſcribe. Abroad we think they intermeddle too far, not only when they deal in civile cauſes; but whenſoever they meddle with eccleſiaſtical alſo by the way of authoritie, taking upon them to command. But now to keep only to that, wherby they trouble our civile eſtate, we do think they are over greevous, & that beyond al equitie and right, both to thoſe that willingly take in good part whatſoever the Pope doth unto them; and to thoſe likewiſe, that ſomtimes uſe their own libertie. For as for thoſe that remain in ful obedience unto him, both he frameth them to govern as pleaſeth him; and beſides that he ereɛteth his own ſeat above theirs, that ſo there may be a readie way, ſtil to appeal from them unto him, and to do in their ſtates whoſoever els he thinketh good. As for thoſe that more freely uſe their own authoritie, with them oft times hath he dealt more roughly; accurſing their perſons; interdiɛting their land; and arming their own ſubjeɛts againſt them. With inferior perſons, yea, and with al generaly, the Pope (as we take it) dealeth too hardly, when either he traileth them ſo far from hom, in verie cumberſom, chargeable, and dangerous journeis, either in the way of penance, to the holie land, to Saint Peters in Rome, or to ſome ſuch like; or to follow their ſutes in law before him as in many caſes he did, and yet doth; or els at hom doth impoſe upon

Abroad.

Over his frinds.

Againſt thoſe that withdraw themſelves from his government.

Trailing them foorth into chargeable & dangerous iourneis.

Greevous exactions.

upon them thoſe greevous exactions that he is accuſtomed to do, utterly beyond al meaſure, and mean: or in thoſe places that are for paſtors, to ſet Italians to reap the commoditie that commeth therby, that never ſo much as com at their charge, or, being of a ſtrange language themſelves, can do no good when they com there, unles it be to practiſe for him.

Outlandiſh paſtors.

Vpon what ground they do theſe things.

Concerning the ground-work wherupon they wil ſeem to build their doings in al ſuch caſes, that do we finde (in our judgement) ſo very weak, that although it be greef inough to be ſo pinched by that uſurpation, as within freſh remembrance we were; yet is this no ſmal increaſe of the ſame, that they wil needs go about to bear us down, that the grounds that they ſtand on, are very ſound, ſubſtantial, and firm. For (by their patience) what may we think? May anie ſuppoſe, that they themſelves are ſo perſuaded? Italiã heads (indeed we find) are of deep deviſe; but it would greeve the ſimpleſt of al, to be ſo verie plainly illuded, in ſo weightie matters. For the grounds they pretend theſe two things; that ſuch authoritie ſhould of right appertain to the Biſhop of Rome; and that accordingly he hath been in poſſeſſion of it. That it ſhould belong unto him, ſomtimes they alledge ſom reaſon for it; but for the moſt part, authoritie only. Their reaſon is, that it is expedient, and very needful it ſhould ſo be. But firſt they ſhould have conſi-

dered,

dered, whether it had been poſſible, or not, for the whole world to be kept under the ſoveraign authoritie of anie one. Their authorities they bring, partly out of the word of God: but cheefly out of certain councels, & fathers. For their poſſeſſions they alledge Conſtantines gift; and certain practiſes of their own, that have been ſince of later time. Al which things are ſo verie wel known, that I need not point unto them. But are theſe ſo firm, & ſubſtantial ground-works; as they would ſeem to think that they are? Let them be of what valu they can be; we can hardly be perſuaded, but that manie of thoſe that did firſt alledge anie of theſe, did it for that they were diſpoſed to abuſe the ſimplicitie of manie others. So we ſee the force of this inconvenience to be verie ſore: and we finde no cauſe to condeſcend therunto; but rather, that we are verie fowly abuſed, in thoſe cauſes that are alledged. And then, what reaſons have they ſo forcible to perſuade any to be of their church, when as therwithal they muſt needs be under their court likewiſe, which is ſo irkſom and greevous a thing. Vnleſſe we may hope that they would be content, to allow us to be of their profeſſion, and yet notwithſtanding free from their government. Of which (I think) we may very wel dowt, for that as yet we do not ſee them to grant that libertie to anie other. Inſomuch, that as it was ſaid of Herod, after that his own child

child alſo was ſlain, in that ſlaughter of other infants that he procured, that it was better to be his pig, than his child; ſo may it (we think) in this reſpect as truly be ſaid, that it is better to be none of the Popes frinds, to injoy this freedom that now we have; than with his frinds to have it denied, and to be in ſuch bondage therby as they are.

What benefite they ſhould have by our profeſſion.

4 If now we com to our own profeſſion, I truſt that it may ſoon appeer, to be the better in manie reſpects: inſomuch that if they would condeſcend unto us, the benefite that they ſhould reap therby, ſhould be very great; the inconvenience, but very little. And to folow the ſame order, that before I have done in the other, firſt as touching the ſcriptures, themſelves may ſee that we go not about to hold them from any: but our ſelves do turn them into our own vulgar toong. Neither do we tie them unto any one tranſlation; but ſend them to the fountain, and firſt original: and doing therin our ſelves ſo wel as we can (everie one as he is able) imbrace and reverence the labors of others, whom we ſee to be learned indeed, and faithfully to labor therin. So we impart the ſcriptures to al; and labor to make them fully known in everie point, to the uttermoſt that we are able. Then concerning thoſe principal matters, that out of theſe ſcriptures we deliver to others: firſt, thus much may be ſaid generaly,

The uſe of ſcripture.

We keep more preciſely to the written word than our adverſaries do.

raly, that whosoever shal join themselves to us, may therin account themselves the safer; for that it cannot be denied, but that wee keep more precisely, than our adversaries do to the written word. To com to particulars: first, as touching matters of religion, it is very cleer, that we cleave to none other work of redemption, but only to that, which God hath wroght in Iesus Christ: and so we cleave unto it alone; that we seek no help at al of angel, or saint in heaven; of our own, or other mens merits on earth. If then there be any advantage at al, to those that doo more truly cleave to Christ alone, for the whole work of their redemption: and then it be evident withal, that those which do so cleave therunto, as that they seek to none other at al, do it more truly than those that somwhat seek unto others: whatsoever advantage is therby to be had, it must needs be neerer to us, than it is unto them. And if anie there can be found, that do more abandon al other means in heaven & earth than we do, we must pronounce against our selves; that in that respect they also are neerer to this advantage than we. But betwixt our adversaries and us, there is such ods in this matter, that it may very soon be found, wherunto the advantage doth rather incline. So likewise in the doctrine of Gods providence, bicause we are taught by the word of God, that he only doth al things himself alone; and that there is none other but

In the work of our redemption.

In the doctrine of Gods providence.

but he; that al others are not at al, but only in him, that of him, and by him, & in him are al things: therfore it cannot but be the ſurer ſide for to aſcribe al unto God, whatſoever is doon heer in the world; and nothing at al to deſtinie, or chance, or to anie creature in heaven or earth. For as for that, which is indeed the ſtrongeſt that they have againſt this point of doctrine, that ſo we ſhould ſeem to hold, that God were ſom author of ſin: we hold it not, neither can it folow therupon. We know that God is verie wel able to cleer himſelf: and we our ſelves in ſom good meaſure do ſee, how he may very eaſily do it: diſtinguiſhing betwixt the deed it ſelf, which is ever good, & of God; and the qualitie therof, which ſomtimes is infected by Sathan with evil. Concerning the worſhip du unto God, admit that ſuch worſhip might alſo be given to others than God, without offence to his majeſtie and unto him in the way of worſhip, ſuch things as we think would pleaſe him wel: yet is it the ſurer way by far, ſeeing we have (as yet) no expreſſe word of God to give ſuch honor to anie other, wee ſhould not do it; and ſeeing we have the word of God very directly, to doo nothing to him, but that which himſelf by his word requireth, we ſhould in like ſort do nothing to him, but whatſoever wee ſee in the ſcriptures required, til wee ſee ſom other beſides to be the undowted word of GOD likewiſe, and to require

In the worſhip of God.

require thoſe things that we would be dooing to him. And this latter, not onlie to avoid the offence of Gods majeſtie: but alſo to avoid the miſpending of our time in ſuch works, as are needles, or at leaſt uncertain, while we might occupie our ſelves in ſuch, as wee know to be ſound indeed. In al which the cleerer that wee keep our ſelves out of danger, the leſſe ſhal we indanger others. For neither cā thoſe that live beſides us, take of us anie evil example in that reſpect: neither do we leave, to the generation that is to com, anie offence at al by thoſe our doings. But on the other ſide we have taught them by our example, to be very careful, in al ſuch matters, and to keep their profeſſion from al corruption, and ſtein of this world. Which ſurely is a ſingular comfort to the hart of man: who calling to mind how he hath lived, may juſtly rejoice, if he plainly find that he hath been ſo careful of the glorie of God, and of the ſalvation of himſelf and others, that in thoſe matters he hath ever indevored to avoid al offence; and leave unto al, a good example to do the like. Laſt of al concerning thoſe burdēs that they are woont ſo plentifully to lay on the conſciences of others, our Chriſtian profeſſion doth rid us from thoſe, & al ſuch like. For firſt as touching thoſe traditions and obſervations that they lay on al generaly, ſeeing the word of God doth therfore acquit us of al other affairs, to the end, that wee ſhould better attend his ſervice:

Safer from giving offence to others.

Freer from thoſe burdens.

ſervice: we in like ſort, that would gladly do our ſervice to God, ſhould therfore count it a ſpecial benefit to be delivered from al ſuch buſines and works of others, as anie way may incumber our labor therin. Confeſſion is a thing verie incident to al that are tru beleevers indeed: but (ſo far as the word of God requireth) it is only unto God, in ſuch things as are only betwixt God and us; and not to any other, but only when as either on our parts wee need counſel, or els on the behalf of others wee need to take away the offence, either doon to the whole congregation, or els to anie ſeveral perſon. Otherwiſe to be found to reckon up our ſins to another, and to reckon them al, or els to be allowed no hope of forgivenes: neither is that by the word of God required; and it is ſo diſcomfortable beſides, that we may be hartily glad to be rid, both of the cumber, and vanitie of it. Their penance was oft times very hard, very dangerous unto our lives, or very chargeable unto our eſtate; & yet could never yeeld any ſound comfort at al: and therfore it is the greater benefit, for to be rid of ſo heavie and fruitles a burden. As for thoſe that remain, the rules of their ſeveral orders, and the inforcement of ſingle life to the clergie, the one of thē was ſo needles a labor, the other an occaſion to ſo great iniquitie, that we may iuſtly account it a ſpecial bleſſing for to be delivered from them. In the place of al which, if we have that,

Their confeſſion.

Their penance.

Their obſervances and forced chaſtitie.

that, which in very deed is more agreeable to the word of God, then have wee a double advantage therby; both for that we are delivered from that which is wrong; and are reſtored (at leaſt ſomwhat neerer) unto our ancient right again. And ſurely (we think) we can not be charged, but that we doo allow al thoſe works, traditions, and ceremonies, that are by the written word to us commended. If in other things we uſe the libertie that God hath given us, although that therin we may be charged, in divers things, not ſo much to eſteem of certain traditions of the church, as themſelves doo, or would think that we ſhuld: yet notwithſtāding thoſe things are of ſuch nature, as that ſeeing God hath left us our libertie in them, it may therby ſeem, both that we are excuſeable therin, and that God would have no bodies conſcience clogged withal. So our profeſſiō yeeldeth this benefit, which theirs doth not, that the ancient faith is kept more pure from other mixtures; & the conſciences of men more freed frō the venturous ordinances of humane wiſdom.

5 In thoſe things that concern their civil eſtate heer in this life, we think their advantage ſhould be ſo manifeſt, as that themſelvs might very eaſily eſpie the ſame, and willingly acknowledge it, as occaſiō is offered. And this do we think, they might eſpie firſt in their own experience now: & then by good reaſons beſides.

What benefit they might have by our profeſſion, as touching their civil eſtate.

Which they may ſee in their own experience.

The experience of theſe dais doth plainly witnes, that God is marvelous gratious to thoſe that profeſſe the Goſpel, and labor to reform their wanderings therby: eſpecialy in this cuntrie of ours, which hath now injoied theſe manie yeers, the moſt peaceable, and the moſt bleſſed time, that ever it can be found to have had ſince that the land was firſt inhabited. And no matter at al, though many of them that are our adverſaries, are in wilful baniſhmēt abroad, or els reſtrained of ſom part of their libertie at home. For though themſelves be not partakers of any ſuch ſpecial bleſſedneſſe; yet notwithſtanding, they might if they would (as others of their fellowes are) reſerving their conſciences to themſelves, & conforming their outward demeanor no further, than is needful for the common tranquillitie of al, & as themſelves might lawfully do (as wel as their fellowes) without impeachment to the ſubſtance of their profeſſion. And were not their frinds partakers of it, and that in large and plentiful maner, neither could thoſe that are of the Seminaries abroad, nor thoſe that are in priſon at home, live ſo delicately, & have things at pleaſure ſo much as they have: much leſſe be made richer therby. Inſomuch that even in their exile, and impriſonment too, the beams of this ſun that now I ſpeak of, do reach unto them ſo plentifully, that they are verie warm therby: and may not denie, that in the greateſt miſerie

that

that they have, they find verie good, and large tokens, that this land is blesſed in deed. The reaſons that I ſpeak of, are eſpecialy two: one of them grounded on the goodnes of God; the other on the nature of that kinde of government that we have among us. Concerning the former, it is known wel inough, that God is ever prone of himſelf, to do good unto thoſe, that ſeek the advancement of his glorie. And howſoever it be with others, that either are enimies, or but ſorie frinds to the Goſpel: yet ſhal it ſurely go wel with thoſe, that ſincerely are bent to advance the ſame. Howſoever it be with the reſidu of the children of Iſrael; yet the tribe of Iuda ſhal not be wrapped in the like confuſion with others, but ever be more ſafely preſerved, & more comfortably governed, until the comming of Chriſt himſelf. In other places may we ſee the people groning under their burdens; al on heaps, and clean out of order: yea, and verie often, their cities deſtroied, the people ſlain, the cuntrie laid waſte, and the princes themſelves utterly ſhaken out of their thrones. But (God be thanked) there is a better, and a more comfortable ſhew in this age of ours, among al thoſe that profeſſe the Goſpel: while others are exceedingly troubled in the depth of the ſea, theſe are in ſafe and quiet harbor. Let the kingdom of God, and the righteouſnes therof be cheefly regarded: & al things els wil inſu therupon, to the ful contentation

Then alſo by divers good reaſons.

Firſt of the goodnes of God.

Then of the nature of our maner of government.

of our harts deſire. In the nature of the government that is among us, we find two principal things: that we are governed by one of our own nation; and that we are governed at home in our own cuntrie. For in that that one of our own nation is ever in ſoveraign authoritie amongſt us, it is a ſpecial benefit to us in theſe two points: firſt that ſuch are woont to govern, among their natural ſubjects, a great deal more mildly, and more favorably than either others would do, or themſelves either in other places. Provinces or forrain parts of kingdōs, are ever kept more hardly under, than thoſe that are in the inward parts therof, if the princes be of one, and the ſelf ſame nation with the people thēſelvs. For princes that are far diſtant frō ſom parts of their kingdoms, are not wel able to hold thoſe parts in ful ſubjection, but only by rough and hard dealing. So commeth it to paſſe, that they ſuffer none of themſelves to be in anie ſpecial authoritie among them: and beſides that, reſtrain their liberties; drie them with exactions; and do (upon everie ſmal occaſion) very ſore executions on them. Of al which we had experience, under the biſhop of Rome his government heer. Then alſo whereas it is the maner of princes to impoſe paiments upon their ſubjects; as oft times it is needful to doo, to the common uſe of them al; it is no hard matter with ſubjects willingly to part with ſuch paiments, ſo long as they go not

For that we are governed by one of our own nation.

out

out of the realm to the maintenance of forrein power, but are imploied, to the honor and defence of themſelues at home. Wheras if our treaſure were carried foorth, and then imploied againſt our ſelves (as heertofore verie oft hath been ſeen) it were no marvel if the people were verie loth to make thoſe paiments; when as even now the remembrance of ſuch unreaſonable exactions before, doth make the juſteſt paiments that are, ſomwhat irkſom ſomtimes unto the people, on whom they are laid. In that we are governed at home in our own countrie, that alſo is a ſingular benefit: wheras otherwiſe by appeales, and in divers other caſes, manie were fain to go unto Rome to folow their ſutes. In which one thing there were two diſcommodities that are verie great; one to the hinderance of juſtice; the other to the diſcommoditie of the parties beſides. Iuſtice muſt needs be hindered therby, for that there could be (ſo far off) no ſufficient knowledge of the matter in manie caſes; and verie hard, ſafely to carrie the proceedings of the courts heer, or whatſoever other records were needful beſide. Again, needs muſt it be to a further diſcommoditie of the parties, both bicauſe it could not be, but both dangerous, & a chargeable journey for themſelves, & ſuch as they ſhould need to have with them; and very hurtful unto their own private affairs at home, by means of their ſo long abſence abroad.

For that we are governed at home in our own countrie.

What is the inconvenience that they ſhould have by our profeſſion.

6 The inconvenience that therby they ſhould ſuſtain, was (as I ſaid) but verie little; and ſurely it is ſo little indeed, that hardly it may be thought anie at al. But whatſoever it is, it is meet, that it be ſet down, that ſo the judgement of the whole may better proceed. Whatſoever inconvenience therfore it is, that may com unto them therby, either it toucheth (as I do take it) the cauſe it ſelf, or els their perſon. If it touch the cauſe, it is either appertaining to religion; or els unto their civil eſtate. In religion, the truth is, that they ſhal not have in our profeſſion that varietie of wais, or helps, that otherwiſe they ſuppoſe that they have in their own. For with us they ſhould have no help at al in the martyrdom, bloodſhedding, or ſuffering of anie ſaint, or of their own, to ſatisfie the juſtice of God for their ſins; nor the good works that themſelves or others have wrought, for to merit the kingdom of God. For theſe things ſhould they have with us, no help at al: but only the ſufferings, and merits of Chriſt. If they think this ſame would be ſom derogation to the ſufferings and merits of ſaints; and a great diſcouragement unto al ſorts, either to ſuffer, or to do good works; whatſoever I could ſaie therunto, to ſhew that they need not ſo to gather, yet at this preſent I ſaie no more but this, that whether this be any inconveniēce, or not, ſuch as it is, they ſhould indeed light upon it,

No ſuch varietie of helps with us (as they have among themſelves) in matters of religion.

it, if they ioyned with us. So likewiſe in divers other matters that hang therupon, and are as neceſſary helps therunto, they would have ſom want both in heaven, and earth, of that which now they ſuppoſe with themſelves that they have. For in heaven they ſhould have none at al either to help them, but only God; or to be a mediator for them to God, but only Chriſt; & as for anie betwixt them and Chriſt, the truth is, that we ſhould allow them none. In earth likewiſe needs muſt they leeſe a great part of their direction and comfort. For with us they ſhould have no other direction, either of the heathen, or of the fathers of the church, whether it were but one by himſelf, or mo togither, but only the written word of God, abſolutely, or without limitation: and the wiſdom or learning of al the reſt, only ſo far as may be grounded on the written word. And whatſoever comfort they have in their ſacraments (having at leaſt five mo than we) or in anie of their repreſentations of comfortable things, wherin they do verie much exceed, both in their images, and manie ceremonies beſides; that (I ſay) muſt they be content to part withal, if they wil be of our profeſſion: and therwithal content themſelves, with the two ſacraments only; with few of their ceremonies; & with none of their Images at al. In ſuch things as belong to their civil eſtate, the inconveniences that are, do either touch al generaly; or

What inconvenience they ſhould have in their civil eſtate.

ſom one ſort of them more than others. That which toucheth al generaly, is (to my knowledge) no more but this, that ſo they might ſeem to be in danger, not to be governed wel, when as ſo they ſhould not have any one on earth, to hold altogither in one. And indeed, if it be needful, to have al countries, kingdoms, and nations to be holden togither in one, by ſom one man heer on earth, that ſhould be ſoveraign over al others: then it cannot be denied, but that in our profeſſion, that inconvenience needs muſt they have. That which toucheth ſom ſorts of them more than others, is divers; ſom that goeth againſt their credit; and ſom that hindereth much of their profit. The credit of manie of them would indeed be touched, for that they ſhould not be able by our profeſſion, to win that credit with the cõmon multitude, as they may be able by theirs: and that in two principal points. Firſt, their vowing of ſingle life, & excluding al others that would not, both from their preeſthood, and from divers functions beſides of ſpecial credit. For by this they might both have greater opinion of holines with manie: and be in better account of houſe-keeping beſides, as not having, as no wife, ſo likewiſe no children, nor concubine neither, wheron to beſtow ſuch things as they had. And it is verie tru, that ſo doing, and that in ſuch ſort as many of them did uſe it, they might keep better houſes a great deal, for bi-

No one head over al.

No ſuch credit to themſelves with the common ſort.

cauſe

cauſe that that way they were oft times at much leſſe charges, than thoſe that are married can attain unto; both bicauſe that divers of them, neither had anie children indeed, nor kept anie concubine, but did their indevor truly to obſerve their vow; the reſidu, that had either concubines at the leaſt, or both concubines and children too, yet were they not at ſuch charges with them, as marriage requireth, neither yet would they; for that by their more glorious houſe-keeping, they ſaw that they had a readie way, therby to ſtop manie of thoſe mouths, that otherwiſe for incontinencie would be open againſt them. The other is, that they were ſo diligent in outward ceremonies and obſeruations: ſom of them making a great ſhew of holines towards God; others, of ſom terrible ſtreightnes of life. Both which, do indeed breed a great eſtimation among the common people, and are of ſuch force, that ſomtimes they have made not only Iohn Baptiſt, but the Phariſies alſo, to be of better account than Chriſt: bicauſe he uſed his libertie and freedom in ſuch caſes; and lived (for ſuch outward matters) more like to the common ſort, than they. Concerning the profit that manie of them have therby, it is verie tru, it would decaie: as namely, with thoſe that are either officers, or artificers, that belong therunto; or but in priſon (for their conſcience ſake as they cal it) upon the advantage.

For

For indeed it cannot be denied, but that many of them do live therby: as massing priests, confessors, friers, singing men, organists, waxchandlers, image-makers, bel-founders, and such like; and a great number of officers besides. Al which should be to seek (at least in respect of their former way of advantage) if that they should turn unto us. Their person I take to be touched only in this, that of many they should be taken for inconstant, and such as had lightly turned from their former profession: and it should be laid to their charge by som, that if they were right now, then were they wrong before, and so consequently had deceived manie that hoong upon them. Which indeed could not be avoided (would they never so fain) if anie of them should turn unto us. And so we denie not, but that al these inconveniences, (such as they are,) would hang upon such alteration of their profession.

That those aforesaid inconveniences are verie lisible, or none at al.

No inconvenience, to be excluded al other helps.

7 But bicause I said they were little or none at al, it shal be good now to run over them breefly again, and to see how it may appeer, that they need not to stand in fear of any of these. And first as touching those that do hang on religion it self, we take it to be no inconvenience at al to be excluded al other helps: and nothing dowt, but that by the sufferings and merits of Christ, we shal finde the justice of God fully satisfied, both to the avoiding of ever-

everlaſting judgement, and to the obtaining of life eternal. Neither do we think that it can be found to be any diſgrace at al to the ſufferings and merits of ſaints, to ſet them aſide in the work of our redemption: when as notwithſtanding we do eſteem of them ſtil, both as notable ornaments in the church of Chriſt: & as worthie examples for us to folow. So likewiſe that we ſtand in no account of help by anie of them, when as we account of al ſufficiencie in God alone, by Ieſus Chriſt, we do not ſee, how there can be anie want therby: and having therin a delicate feaſt, we cannot in anie wiſe have anie ſtomak, to the ſcraps and cruſts of a beggers poke, be the man himſelf never ſo honeſt, or his poke and his ſcraps never ſo clean. And as for anie other mediator betwixt God and us, we are ſure inough that we ſafely hold, that neither do we need anie other: neither is there anie other in heaven or earth, in ſuch ſort qualified; as that he can be in anie wiſe meet, to ſuch a purpoſe; nor ſo minded, as that he would. As for anie betwixt Chriſt and us, we think it great diſhonor unto him, after that being verie God, he hath ſo far abaſed himſelf as to be man for our ſakes, and in that his manhood ſuffered for us ſuch things as he hath: now to cal his goodnes towards us into anie ſuch dowt, as to conceive that it ſhuld be needful, or at the leaſt that it were not amiſſe to have ſom Mediator to him. And if it be not for

No diſgrace to the honor of ſaints, to ſet them by in the work of our redemption.

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any need or dowt of his goodnes; but only of reverence: that reverence (think we) is no reverence at al; but a faithles ſtarting aſide, proceeding from a conſcience that being guiltie, nevertheles cannot repent, and therupon ſteppeth aſide from the preſence of him whom it feareth. Their direction alſo that ſhould wholy reſt upon the written word alone, we take it to be ſo verie ſufficient towards that purpoſe for which we need it, that we need none other beſides: being alreadie by the authoritie of the word it ſelf ſo plainly given to underſtand, that the ſcriptures only are ſufficient to teach al truth, and to convince al error: to rebuke al vice, and to inſtruct in al godlines: that a Chriſtian may be perfected therby, and fully prepared to every good work. The comfort that they have in thoſe other helps that we have not, is in our judgement ſo very ſmal, that it wil be an eaſie loſſe to go without it. The Apoſtle ſaith, that in thoſe things that we have alreadie, we may ſoundly rejoice: and that our joie therin may be ſuch, as that it can receive no increaſe by any other. And then in ſuch plentie and fulnes of it, how may we finde, that ſo ſmal things as thoſe may anie thing eeke? What comfort is it to match thoſe five Sacraments of theirs in ſuch account with the other two, that the Lord did ſo expreſly ordain, to be in ſo cõmon uſe with us? And when they have that eſtimation given them, what new thing have we then by

The comfort they have in thoſe other helps, little or none.

by them, that we had not before? Their superfluous ceremonies, and al their images may go togither, as never brought in at the first by the word of God, but long after, by the fooliſh wiſdom of man: the former of them (wee think) a great deal more burdenous, than commodious unto them; the other not only burdenous, but offenſive too, to themſelves, and others: an evident corruption of the truth; and a juſt provocation of the wrath of God. If in ſuch caſes the hart ſhal have anie ſound comfort, it muſt riſe out of ſom woorthier fountains, than either the wiſdom of fleſh and blood: or els better warranted repreſentations, than images are. Concerning their civil eſtate heer in this world, firſt we cãnot condeſcend to think, that there is any need at al, for to have any one to be a general, and univerſal head over al. The Apoſtle in divers ſeveral places, ſhewing how plentifully God had left his church furniſhed with divers functions, to keep al in unitie of faith, and to bring to perfection the church of Chriſt, ſo to conſummate his myſtical bodie, maketh no mention of anie ſuch: which notwithſtanding might in no wiſe have been omitted, if there had been anie ſuch ordeined of God. Beſides that, wee know it is impoſſible. And then our opinion is, they ſhal have with us no want, to miſſe of that, which never men had, and is impoſſible on earth to be found. But as for thoſe other things

No great want that we have not one general head.

that

How far their credit and profit ſhould be impaired.

that folow (their credit, and profit, which before they had) therin I graunt, that needs muſt they com to ſom want indeed. For if they abandon their forced chaſtitie, and uſe the lawful means of mariage; if they lay down their glorious ceremonies, and other obſervāces of unprofitable hardnes; and whatſoever compendious practiſes before they uſed, to bring in their commoditie unto them: there is no queſtion, but that among the common ſort, they ſhould leeſe a great part of that eſtimation and profit, that now they have very long injoied. But it is no great matter what others think of us, ſo that with God, and good men we have that credit that is convenient: and we ought not to count al that a loſſe, whatſoever we can not get howſoever; nor much ſtick to miſſe of that, which before we have wrongfully had. As for mariage we know that the children of the world doo ſo uncleanly behave themſelves, both in their whordoms, and in mariage alſo, that it is no marvel if they can not think that the uſe of marriage, and the adminiſtration of holie things, may go togither, ſo long, as having ſom reverence of the one, they meaſure the other, by their own moſt ſhameful abuſe. But the ordinance of God is ſufficient to ſtop the mouthes of al ſuch, when they have ſaid the woorſt that they can. And as for houſe-keeping, if being married and having children for whom to provide, they

be

be not able to beſtow upon others ſo much as otherwiſe they might, that need to be no greef unto them. Let every man do as he is able, and before God he ſhal be diſcharged. This ſtream that iſſueth by manie branches, muſt needs be leſſe in everie one, than if al joined togither. So that we walk as we are called, it is inough, ther can be no more required of anie. As for outward worſhippings, & voluntarie ſtreightnes in needles matters, it is no ſound credit that they get unto any. God is worſhipped in ſpirit and truth: and ſuch onlie they are in whom he delighteth. Wherunto, if outward ceremonies be added, ſuch as are needful, then are they for the other, welcom withal: if otherwiſe they com, they are abhominable unto him, and never can his ſoul conceive anie delight at al in them. Streightnes is good, and a profitable labor, ſo long as it is imploied in thoſe things, that are commanded: but if it be but our own deviſe, it is of no account with God. For in ſuch ſort it is that manie do ſtrive, and yet are not able to enter in. And then, what gain we, to be in glorie among men: and to be abandoned of God? Their gain comming in, ſo as it doth, they need not think anie loſſe at al, to be without it. Iudas loved the monie wel that hee had gotten: but when he perceived how he came by it, by betraieng his maiſter, and conſenting to ſhed innocent blood, hee then could have no joie to keep it; and made no account of anie

loſſe,

loſſe to throw it away. Their poor eſtate would yeeld unto them, a richer joy, and peace of mind, than al the treaſures that by ſuch means they were ever able to gather togither. Better a great deal, to feed on the courſeſt bread that we uſe: than on the fineſt manchet that is, after that once we find it to be very ful of gravel. Laſt of al, though it were a ſhame for them to turn: yet were it none at al, but only with thoſe that are graceleſſe people; and very dangerous in ſo weightie a matter as this, to hold on our way, after that once wee find wee are wrong. And why ſhould the mire that lieth in the ſtreets, be ſo careful to be gilded over with gold? Why ſhould wretched and ſinful man be ſo deſirous, never to let down his own eſtimation? So God be glorified, let us not care, what becommeth of us. When as al glory belongeth to him, there is none at al belonging to us. As an ornament, that is for a noble perſonage, wil not becom a meaner perſon: ſo glorie likewiſe, that is only for God, can never becom the children of men. But if needs they wil be in ſom eſtimation, can they have greater, than by acknowledging their former wanderings, ſo much as needeth to the glorie of God, and to the helping up of others again, who by them were occaſioned to ſtumble before? So, notwithſtanding theſe inconveniences, which it ſeemeth they ſhould fal into: yet the matter being better examined, it would ſoon appeer,

that

that there is no ſuch inconvenience in the matter, as at the firſt might be feared to be. Nevertheles whether they be inconveniences or not, that do I leave unto thē to think of. Thoſe they are, whatſoever they are; be they of what valu they can. Such as they are, let them be for me: I wiſh them no greater, neither do I labor to make them leſſe, than in truth they are. And ſo conſequently, if our profeſſion be compared togither, this is the varietie, that they do yeeld, and in theſe points reſteth (whatſoever it is) al the ods that is betwixt us. Which being ſo, thē is it no hard matter to judge, whether of them it is, wherin we may better ſettle our ſelves.

Of iuſtification by faith only, without works: no inconvenience at al to hold it.

8 As for that one point of having good works concurring in our juſtification (of which I thought good, for certain cauſes more ſpecialy to treat by it ſelf) it ſhal be good a little more ſpecialy to cōſider both what is the effect of the doctrine it ſelf: & what is to be thought of that ſame place of S. Iames, that ſeemeth to go ſo much againſt our opinió therin. Vnto the effect of the doctrine it ſelf it doth appertain firſt to conſider what kind of works they muſt be, that may have any thing to do towards the juſtifiēg of any: & thē, as touching the obteining of tru righteouſnes to us, both where we may find it, and by what means it may be ours. The works therfore that may be available to juſtifie any in the ſight of God, muſt needs be ſuch as are in

The effect of the doctrine it ſelf.

themſelves a ful, perfect, & abſolute righteouſnes: for that otherwiſe they can not ſtand in the juſtice of God. And abſolute righteouſnes can never be, but where everie deed, word, and thought is verie good; and that, in ſo high degree as is required: nor ſo neither, unles there be a continual tract of ſuch works, words, and thoughts, al our whole life without intermiſſion. Other righteouſnes though we have never ſo good, yet if it lak anie one jot of this, it wil not ſerve us to this purpoſe. For the law requireth, both that ſuch things ſhuld be doon with al the hart, with al the ſoul, and with al our ſtrength: and that they never depart out of our harts, al the dais of our life. And that ſolemn diffinitive ſentence of the law compriſeth both verie breefly, when it ſaith, that Everie one is accurſed, that cõtinueth not in al things that are written in the book of the law, to doo them. If now we would know where to finde this abſolute righteouſnes, the truth is, that ſomtimes it ſeemeth that it might be found among men: and yet is no where to be found indeed to our uſe, but only in Chriſt. It may ſeem to be found among men, both for that the law requireth ſuch things at our hands: & bicauſe that ſom there have been of ſpecial commendation for theſe matters. Howbeit, the law doth not require ſuch things at our hands, as though that now we were able to do them: but to ſhew that once we were able, & therwithal how

how far we are faln from our firſt integrities; & that God that once made us able, may juſtly require at our hands the performance therof. And as for the beſt men that ever were, there is no queſtion but al were ſinners, and that verie often they daily offended. Beſides al which their good deeds alſo (but few to ſpeak of) were ſo imperfect, for want of tru ſinceritie, & zeal (which never are found ſince the fal of Adam, in anie of the children of men) that if God ſhould deal in his juſtice only, and not in the depth of his mercy withal, not one of thoſe works could ever be accepted of him. Hence is it, that the children of God acknowledge their uncleannes in al their wais, not onlie in ſuch things as commonly go under the name of ſin; but in al their holines, and righteouſnes beſides: too high a point, for the children of the world to attain unto. In Chriſt we find moſt abſolute righteouſnes perfectly wrought, inſomuch, that there was never found any il in him either proceeding foorth by his deeds, or words; or at anie time lurking in his ſecret thoughts: and whatſoever he did or ſaid, was ever moſt godlie; wherunto the inward diſpoſition of his hart, and al his thoughts did ever accord. And ſo muſt it needs be, for that he was both God and man. For ſo commeth it to paſſe, that the infinite excellencies of his Godhead, could not have ſufficient iſſu in his manhood to ſhew foorth themſelves to the ful; but

after they had thoroughly filled al his manhood with al perfection, and al the organs, and powers therof, needs muſt there be immeaſurable abundance left beſides: al which doth witnes, his manhood firſt to be throughly filled. So not only it might be, but alſo of neceſſitie it muſt be, and can be no other, but that hee loved God with al his hart, with al his ſoul, and with al his ſtrength, and his neighbor as himſelf: that al his deeds, words, and thoughts, were ever good, and the ſame in moſt abſolute maner, to the uttermoſt pitch, that the capacitie of manhood was able to bear. How to procure righteouſnes to our ſelvs, to make it ours is now to be ſeen. Where firſt if wee com to that righteouſnes that is of man, either of our ſelves or others, we ſhal never be able to do anie good. For firſt as touching our ſelves, wheras we are not able to fulfil the law, ther is not in us any righteouſnes at al to be had. If we could fulfil the whole law, (never offending in deed, word, nor thought; but ever having al our deeds, words and thoughts, fully anſwering to that holines, and righteouſnes that God requireth) then might we ſtand in the favor of God, by our own good works, without any help at al by Chriſt: and that by the vertu of the former covenant, commonly called the old Teſtament. But if we miſſe anie point of this, though we do our beſt indevor, yet are we nothing holpen therby in this matter;

ter; bicauſe that God hath not covenanted to accept us as righteous, for doing our indevor therin; but only, by fulfilling the whole law in everie point, to the uttermoſt jot. Neither can he in his juſtice accept of anie other righteouſnes, but that which is perfect: no more than the law wil adjudge anie ſum a juſt paiment, be it never ſo much, though infinite thouſands, ſo long as there wanteth anie one penie of that which is covenant. Then, if we ſeek unto others thoſe that now are ſaints in heaven, to have the help of their righteouſnes, to make us righteous, neither have they anie ſuch as the law requireth, but are for that matter as ſhort as we: neither did God at anie time make anie ſuch covenant with anie of us, that their righteouſnes ſhould ſtand us in any ſuch ſteed. Now therfore to com unto Chriſt, in him onlie is that righteouſnes to be had, that can ſerve our turn: and we have it in him, by none other means but only by faith. For wheras God hath made his other covenant in him (which he calleth the new, and the laſt, bicauſe he never meaneth to make anie mo beſides) that wheras we cannot be juſtified before him, by anie righteouſnes of our own, unleſſe we were able to fulfil the law, and he therfore hath taken this order, that his Son ſhould do it for us, to the end that al that take hold therof, or reſt upon him, ſhould have his holines and righteouſnes theirs: hence commeth it, both that

ſuch as reſt in him, by the vertu of his later covenant have his righteouſnes theirs; and that they are not other-wais juſtified, but only by taking hold on him by faith. For neither hath God made this righteouſnes of Chriſt ſo common to al, that unbeleevers may have the benefite of it as wel as the faithful: neither hath he by this later covenant declared himſelf to be of purpoſe to juſtifie us, by the good works or merits of anie, but only of Chriſt. In other things (without al queſtion) there is a ſpecial uſe of our own good works, and of the good examples that the bleſſed ſaints have given us: but in this our juſtification with God, there is no uſe of them at al. Now therfore concerning the place of Saint Iames, that ſeemeth to attribute our juſtification partly to our own works, and not only to faith in Chriſt, it is evident, that he doth not treat of this our firſt juſtification; but only exhorteth to holines of life: & ſo conſequently, whatſoever he ſaith there, it is not to be heerunto applied. Wheras therfore the Apoſtle Saint Paul, concludeth his diſputation of that matter; that *We are iuſtified by faith, without the deeds of the law*; and Saint Iames in like maner concludeth his; that *Of works a man is iuſtified, and not of faith only:* although it may ſeem at the firſt ſight, that theſe two are directly contrarie one to the other, yet the circumſtances of the places, and the intent and meaning of either of the Apoſtles, being conſidered,

How the place of S. Iames may be anſwered.

ſidered, it is found verie plainly, that they are not contrarie, but only divers: that is, one of them doth not denie that which is affirmed by the other, both ſpeaking of one thing; but having two ſeveral or divers matters in hand, ech of them holdeth on his own ſeveral wais. For Saint Paul is in hand with a point of doctrine, to ſhew wherin our firſt juſtification conſiſteth before God: and Saint Iames is in hand with a point of exhortation to godlines of life, and to that end ſheweth, that our faith is but vaine, unles that it be (in ſom good meaſure) fruitful by works. Wheras therfore although they both ſpeak of faith and juſtification, yet the one doth not mean either that faith, or that juſtification that the other meaneth: hence may it ſufficiently appeer, without anie further diſcourſe of the matter, that the one of them is not againſt the other. If Saint Iames had been of purpoſe to have ſhewed, how we are juſtified before God, he would have ſhewed no other way, but only by faith in Chriſt Ieſus: as in the chapter before he aſcribeth the eſtate that we have in Chriſt, not unto works, but to the free mercie of God. So on the other ſide; if Saint Paul had purpoſed to exhort to newnes of life, he would there have told us, as els-where he did, that though we had al faith, and had not love, yet al were nothing. So for the doctrine of juſtification likewiſe, I truſt there is no ſuch abſurditie held by us, that anie may

have anie juſt cauſe to fear to join with us therin.

Of ſuch things as hinder.

9 Thoſe things that hinder, are ſom of them of leſſe importance, and lightly hinder not, but thoſe that are of the weaker ſort: and one other there is of more ſpecial force with them, that I take to be the greateſt ſtay that hindereth thoſe; that take it to be a matter of conſcience indeed. Thoſe leſſer hinderances likewiſe are divers. For ſom reſpect their perſons eſpecialy: and one other there is, that somwhat reſpecteth the cauſe likewiſe. Thoſe that do moſt properly reſpect their perſons, are eſpecialy two: one that proceedeth from regard of their credit, which was ſomwhat touched before, as one of the inconveniences that heerby they ſhould have; the other that concerneth certain hardnes that by bodily puniſhment they ſuppoſe themſelves to be put unto, untouched as yet. And the diſcredit that they dowt would fal upon them, is partly with al generaly: but eſpecialy with thoſe with whom they have ſo long held togither. For with al generaly it is like to be ſom diſgrace unto them, for that they have al ſo profeſſed; & ſom of them beſides have accordingly taught: but yet no ſuch, as of right may hold them ſtil in the courſe that now they are in. For as touching their profeſſion it is verie incident to the nature of man to be deceived, eſpecialy in the truth of religion. Howſoever we have a reaſo-

Diſcredit, eſpecialy to thoſe that have otherwiſe profeſſed.

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nable good ſight in other things: yet in this, the beſt of us al are far to ſeek, for anie thing that we have in our ſelves to help us withal. Neither are we only to ſeek heerin: but alſo prone to conceive beſt liking of that which is wrong. But beſides their own natural weaknes and inclination, they may wel remember, that the former dais were ſuch, and their own proper education withal, that whoſoever is of any reaſonable conſideration, wil eaſily pardon (for the former time) ſuch wanderings unto them. For both thoſe things are verie forcible to lead us away with them, wherſoever there is not the ſpecial grace of Gods holie ſpirit, both for to teach us a better courſe, and to lead us therin. So with men, who are al of the ſelf-ſame mould, and have al had our parts of that other infection beſides, it is a verie pardonable matter, in religion to have held that courſe that they did: pardonable I ſay in reſpect of our own natural impotencie, and inclination; and of thoſe dais of ignorance that were before, togither with our education then, framed according to that preſent time. But if we com to theſe dais of ours, then is the caſe altered much. For now it hath pleaſed the goodnes of God, both to give them a more plentiful knowledge of his wil & pleaſure; and to offer unto them a readier direction by his holy ſpirit: that ſo they may both ſee, & walk the way to his kingdom, ſo much the better:

which diverſitie of times and graces conſidered, they may eaſily reſolve themſelves, that it is no diſcredit unto them, to alter the courſe of their former ignorance, when as now, their eies being opened, they have found a better. In the night it is no ſhame at al, to go awrie : in the day time it is a fowl and ſtark ſhame indeed, to hold on that courſe, and not to break it off with ſpeed. Concerning thoſe, that beſides their own profeſſion, have alſo taught the ſame unto others, it cannot be denied, but they have don ſo much the more hurt: & that their auditorie & diſciples before, may charge them with great alteration now, if ſo they ſhuld alter their former courſe. Nevertheles, neither were their former doings to be denied their reſonable excuſe, with al thoſe that are indifferent : neither can they now continu on their courſe, but that needs they muſt therwithal impeach their credit, much more than if they had altered, with al that have attained unto the knowledge of the truth. For their former labors are the rather to be born withal, for that being then perſuaded that they were right, it was their parts indeed to commend unto others, that which themſelves did think to be needful. But that now it is rather for their credit, to alter their courſe (beſides that other before recited, which they have cõmon with the reſt) hence alſo may they gather, for that finding now, that they have done much hurt before, it ſtandeth them upon

Diſcredit to thoſe that have otherwiſe taught.

upon for to amend the ſame ſo ſoon as they can. The wound they have made, it were meet that themſelves ſhould heal again. Which if they ſhould forſake to do, howſoever it would ſtand with their credit, or not, it were verie like for to procure them an heavie judgement in the end. For the errors that they ſhould ſo leave uncorrected, could not but infect manie others; and likely inough ſo to grow on to the end of the world: by which time, it is not to ſay what heaps of iniquitie might com therby. For al which they muſt needs ſtand chargeable, before the judgement ſeat of God, unles while they live heer among us, they ſeek to amend al their errors delivered before. In which reſpect Auguſtine hath left them in his own example, a point of great wiſdom, diligently retracting, or calling bak again, whatſoever points of doctrine he found, that he had unadviſedly delivered before; and yet notwithſtanding, as it ſeemeth, and himſelf in the preface confeſſeth, thought no ſhame with it at al: as indeed it was a verie good teſtimonie of his inward ſinceritie; and ſo conſequently, as much to his tru and juſt commendation, as any thing els that ever he did. If it be ſaid, that in him there was ſom further cauſe, for to retract much of that which he wrote before, both bicauſe he wrote verie yoong; and before he was baptiſed in the faith of Chriſt: tru it is indeed that ſo he wrote; but not ſo withal, as

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leaveth to them anie ſuch advantage. For the queſtion is not, whether Saint Auguſtine or they had more need to retract ſom of their opinions: but whether it be meete that thoſe ſhuld do it, that have taught unto others that, which now they finde to be wrong. And thogh it were, yet I dowt much, whether upon ſufficient adviſement, anie of them would ſo far urge the ods betwixt them (either his youth to their yeers; or his imperfection before his baptiſm, to their ripenes now) but that they would with good wil acknowledge, rather that it were their parts, if they have taught anie erronious points of doctrine, with him to retract them, then to make anie ſuch allegation, that they need not to do it ſo much as he. Thoſe with whom they have held hands ſo long togither, are either the biſhop of Rome, or his frinds abroad, for their advantage: or els of their own countrimen at home, that are grown to ſo great miſliking of the preſent ſtate. If it be the biſhop and his adherents, it is but for their own advantage, that they conceive that opinion of them, ſo to make up their loſſes again by the help of them, when opportunitie ſhould ſerve them unto it. And the more that their eſtimation ſavoreth of it, the more quietly may they be able to bear the loſſe therof. If they be of our diſcontented countrimen at home, the loſſe alſo is ſo much the leſſe, for that none ſuch wil miſlike of them, but

Diſcredit with ſom more ſpedaly.

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ſo far as themſelves are infected with the inchanted cup of forrain power; and then, the more they are infected therwith, the leſſe woorth is the beſt eſtimation they are able to give. Again, whatſoever eſtimation is loſt, either with forrain power abroad, or with hollow harts at home; the ſame wil be much more required with the gratious favor of their natural princes; & with the tru hart of faithful ſubjects: and that ſo much the more in abundance of recompenſe, as it is of greater price or valu, to be wel thought on by natural princes, and faithful ſubjects, than of forrain uſurpers, and cloſe aides wherſoever.

The hard dealing that they ſuppoſe is uſed againſt them.

10 The hardnes that they account themſelves to be put unto, to the utter aliening of their mindes from us and our profeſſion, reſteth eſpecialy in theſe two points: firſt, that divers of them are ſtraightly handled, then, that certain points of their religion (as they term it) are now made treaſon. They account themſelves to be ſtreightly handled, both in the fining of the recuſants: and that certain of that profeſſion are put to death. Concerning both which they would not denie, but that the puniſhment were moderate inough, both in the one and in the other, if either they could finde, that they were ſo heinous offenders, as we do conceive, and charge them to be: or els but remember,

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What it is that is used towards thē.

what dealings themselves have used to us, and yet do upon lesse occasion. As touching the former they wil not denie, but that princes have authoritie by the word of God, both to fine, & to put to death, as need requireth. They know, that such as worship any strange God, or but intise others therto; or stubbornly despise the word of God, are by the sentence of Gods own mouth, accounted woorthie to die the death; and though it may be, themselves doo not see, that, by equitie therof, they are in the danger of his justice for those; yet we are out of dowt that they are, and but that we do alreadie know, that the blindnes of man is verie great, wee could not but woonder that they do not see it. Nevertheles, such is the mildnes of hir majestie; and such is the peaceablenes of these dais of the Gospel; & so cold are we (the most of us al) on behalf of the glorie of God, that none are executed for anie of those: though the self same laws that they used against us, be forcible against them; and, if need were, might soon be inlarged. So notwithstanding that which is doon of that kind, we think there might be doon much more than there is; & yet, that no bodie had anie just cause to find fault therwith. That certain points of their religion are now made treason, that so they can not suffer as in cause of religion, but of high treason, it ought not to be so greevous unto them, if they consider wel, either the very nature

ture of thoſe points that are made treaſon: or but the maner of our proceeding therin. For ſom points of their profeſſion are of that nature, as that they are rank treaſon indeed, to al the ſtates that are in the world: and that have they proper unto themſelvs, of al the religions that are profeſſed on the face of the earth. And this treaſon of theirs that wee ſpeak of, reſteth eſpecialy in theſe two points: that the biſhop of Rome hath power to depoſe the princes and potentates of the earth, and to place in their roomes whomſoever hee wil; and that ſubjects ought not to remain in allegeance to anie whom he depoſeth, but to put on armor againſt them. Which we take to be as rank a treaſon, as wicked an hereſie, and as open a way to al confuſion, as anie that ever was heard of before. Neither doth it help them any thing, if he were indeed, as they would have it, the vicar general of Chriſt on the earth: for that therby he might doo no more (keeping within the bounds of his maiſter) but only lay their ſin to their charge, and utterly exclude them from hope of ſalvation: princes if they governed il; and ſubjects likewiſe, if they went with their princes againſt their obedience and dutie to God. But as for depoſing the one, or looſing the other from their allegeance, in thoſe points we are ſure, that they are not only miſliked of us, but of many other beſides, that other wais are wel-willers of theirs: In the maner

ner of proceeding that in this point is uſed againſt them, ther are two points likewiſe to be noted. For firſt as touching the law it ſelf, it is in effect but certain ancient ſtatutes that were made long ſince, revived again: and not ſought unto, til that by manie naughtie practiſes, and ſom rebellions, open forces, and ſlaughters contrived, wee were of neceſſitie rather conſtrained, than eaſily induced, to take that order; and that for the preſervation of the whole, both in religion, & civil tranquillitie. Thē alſo it is very wel known, that although they have been never ſo faultie therein, and ſo have juſtly deſerved to die: yet if they can be ſorrie for their practiſing, and utterly renounce and abandon the ſame, they ſtand not in ſuch danger of death by their former demerits, as in the hope & way of life, by their new repentance, if it appeer to be unfeined, aſwel as their guiltines ſufficiently prooved. The dealings that they uſe towards us, is firſt the rigor that they put us unto, when time did ſerve them (and yet do, where they are able) in that they raiſed up perſecution againſt us in the cauſe of religion: then alſo their diſloial and unnatural practiſes now, to recover their former uſurpation again. In that perſecution of theirs againſt us, we think they then dealt, and yet do, overhardly with us, for that the cauſe beeing no greater than it was, yet notwithſtanding their puniſhment was exceeding greevous. The

What it is that they uſed towards us.

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cauſe we think was not ſo great, for that commonly they perſecuted us for nothing elſe, but either for ſom tradition of their own or elſe for ſom thing that went againſt the earthly eſtate of the church of Rome, either in the commoditie that they ſuppoſed to be du unto it; or in the ſuperioritie that they had obtained. Howbeit, (neither of theſe (being better conſidered) wil be, as we take it, warrant inough for them to touch us ſo neer as they did. Their puniſhment was verie extream, both in that they did to our perſons, by impriſonment, torments, and cruel death: and in that they made the cauſe hereſie, and ſo overwhelmed us with the greateſt reproch that could be deviſed. Wheras notwithſtanding, neither the traditions that the church appointeth, & wherof ther may ſomtimes be had a verie good uſe: nor the profit or ſuperioritie of their prelacie, are of that importance that they may make them matter of death, nor heretiks thoſe that ſpeak againſt them. When they ſaw it com to that point, even common charitie (me think) ſhould have obtained thus much of them, that neither they would have urged their own traditions ſo far, nor ſtood ſo ſtif to their profit or honor, but that the life of thoſe their brethren might have obtained ſom mitigation: eſpecialy, when as the ſubſtance of chriſtianitie may ſtand without them, as in ancient time it is known to have doon, for many hundred yeers

togither. The practiſes that they uſe againſt us now, are ſo wel known unto al, & ſo greevous (I think) to the greater & better part of themſelves to hear of, that forſomuch as we doo not uſe to greeve thoſe whom we would perſuade, it is not needful heer to diſplay them: although we take them ſo far to exceed in that kinde, as that lightly they cannot be over-matched, with any ſuch like of the former ages. But it ſhal be ſufficiēt for thē to conſider but this one point only, whether thoſe practiſes of theirs be not ſo contrarie to the civil ſtate, as that they cannot ſtand togither: but that the eſtabliſhing of the one, muſt needs be the overthrow of the other. If it be ſo (which I think they wil quikly finde) then may themſelves alſo be able to gather, that ſuch execution as now is doone on certain of them, is not only juſt, but needful alſo: and ſuch as in no wiſe might be omitted, til themſelves do grow to better adviſement.

That our tranſlations ſeem ſo corrupt unto them, as that they can not think, that we have the word of God among us.

11 That other hinderance of the leſſer ſort, that doth ſomwhat reſpect the cauſe in variance betwixt us, for that they wil ſeem to ſuppoſe (though indeed it otherwiſe ſeemeth, that many of them are not ſo perſuaded: for which cauſe I have put this, but among their leſſer hinderances) that how much ſoever wee pretend to have the word of God to direct us in al our doings, yet, by the means of wrong Tranſlations, we have it nothing at al indeed: and ther-

therfore that it may ſtand with great probabilitie, that ſo much as wee ſwerve from our adverſaries in thoſe our dooings, ſo much alſo ſhuld it ſeem, that we ſwerve from the word of God it ſelf. And this heertofore they have but ſeldom, and more faintly alledged: but now of late, they have avouched it, with greater confidence, upon the hope of ſufficient ground that they have conceived, by thoſe quarreling labors of Maiſter *Martin*, and certain others of the Seminarie at Remes about the tranſlation of the new teſtament that they have put foorth in the Engliſh toong. Wherin, how injurious they are unto us, and how far they have overſlipped themſelves, although it do alreadie ſufficiently appeer, both in the weaknes of their own doings; and in the labors of others therin (as alſo we truſt, that ſo it wil yet further appeer, everie day more than other:) yet to help forward the weaker (and thoſe that are not able to judge of the toongs) by an eaſier way, I would wiſh them to be ſomwhat better adviſed, what is the advantage they ſeem to have gotten therby, if the caſe ſo ſtood that we had been overſeen in our tranſlations, in al thoſe things that they lay to our charge; and that they had therin attained unto the truer ſenſe of the text. For though ſo it were, yet notwithſtanding, if we com to the matter, that is, to conſider how weightie thoſe points of religion are, that they would ſeem to have gained ther-

by, although at the firſt they carrie with them a glorious ſhew: yet in truth their advantage would ſo alſo fal out to be verie ſmal, both in reſpect of thoſe places themſelves, and in reſpect of al the reſidu that they leave unto us untouched by them. For if in thoſe verie places wherin they think they have ſpecial advantage againſt our tranſlations, in the ſubſtance of the matter, notwithſtanding they gain little therby: then, howſoever our tranſlators have overſlipped themſelves; yet do our adverſaries get therby no ſound advantage, in reſpect of the cauſe that they do defend. So likewiſe, if thoſe places wherin they find fault with us, be verie few in reſpect of the reſt that they leave untouched, then do they both juſtifie our fidelitie in tranſlating of them: and not only make themſelvs and their doctrine liable unto the trial of them; but alſo bar themſelves for ever to lay to our charge, in ſo abſolute maner as they do, that we have not the ſcriptures among us. For unleſſe they can ſhew, that ſuch as wee have in ſuch ſort tranſlated, as that themſelves doo finde no fault therwith, doo not contain the effect and ſubſtance of the Chriſtian faith (which as yet I think, not one of them al did ever alledge, or lean unto for his warrant therin) it is not for them to lay to our charge (though in al thoſe points wee had been deceived) that we have not the word of God among us, ſo far as it is needful, for our ful inſtruction in the

the faith and doctrine of Christ. Therfore to let passe whether we have rightly translated or not, let us a little enter into the consideration of the matter it self, and see what advantage themselves may hope to have gotten therby. Which course if we take, then do we find that in their Discoverie they do charge us two principal wais: first, with divers things more specialy by name, in the first twentie chapters; then with a pak of others togither (as matters belike of lesse importance) in two of the last. We are charged by name, first of al with our inward meaning, that of purpose we translate the holy Scriptures falsly, in favour of the heresies, that they suppose us to hold, in the first chapter: then with our open and plain dealings, correspondent (as they say) to so il a meaning in al the rest, unto the end of the twentith chapter. And hitherto the method is good, and the order plain: and therfore have I set these things down, as they stand there. In that which foloweth, it seemeth that it was not the authors purpose to digest them into a method, but only to make recital of them, as they came to hand. Nevertheles, that to us both it may appeer more plainly, what they or we have gained, or lost by our translations, in the pith or substance of religion: it shal be good for both parts to lay them foorth in som plain and easie method. Those doings of ours therfore that they charge us withal, do

What is it, that they lay to our charge therin.

almoſt al concern our tranſlations: but in ſom points they charge us, for to force the text it ſelf. In our tranſlations they finde ſom faults that concern the words alone: and ſom that concern the matters too. That which concerneth words only, is, that we turn the eccleſiaſtical uſe of them, into their original, but yet prophane ſignification. Vnto which the fourth chapter wholy, and a good part of the ſixt are allotted. As that we cal ſchiſm, diviſion; hereſie, ſect; catholik, general; preeſt, elder; preeſthood, elderſhip; idols, images; church, congregation; ſacrament (in ſom places) ſecret; biſhop, over-ſeer; baptiſm, waſhing; and ſom others. That which concerneth the matter rather, is, that ſo we tranſlate, as tendeth cheefly to the overthrow or diſcredit of divers points of their profeſſion: and partly to the maintenance of ſom of our own. Thoſe points of their profeſſion, that we, as they ſay, go about to overthrow, do moſt of al concern matters of doctrine; but ſom of them tend to the direction of ſom part of our life heer. Thoſe that concern matters of doctrine, are of two ſorts. For in ſom they may ſeem to ſeek the advancement of religion only: in others to advance the power, and excellencie that is in man. Thoſe that concern the meer advãcement of religion only, partly concern Chriſt himſelf: and partly, a few other holie things. Thoſe that concern Chriſt himſelf, are about his deſcending into hel,

hel,and are but two : one, that we ſeem to impugn that article of the common Creed; the other, that we ſeem to diſallow of one ſpecial work that they ſuppoſe was done therby, that is, the bringing out the fathers, which were as they think,in *Limbo patrum*,which we by our tranſlations ſeem to diſcredit, both which are handled in the ſeventh chapter. Thoſe holy things that I ſpeak of,are partly ſacraments indeed:& partly,certain other ordinances,which they would have to be of that account.In thoſe that are Sacraments indeed, they cheefly miſlike in the one, that we partly take it clean away; & partly deprive it of the efficacie therof, making it worſe,or no better than thoſe of the old law : in the other, that we take away the bleſſing, & do not acknowledge the real preſence that they imagin. Wherof the former of theſe is in the 14. the other in the ſeventeenth chapters.In thoſe other holy ordinances,which are penance,confeſſion,orders,& matrimonie, the fault that they finde with us,is cheefly this, that in our tranſlations, we do not allow them the name and dignitie of ſacraments; and in ſom points varie from them, even in the verie nature of them : as appeereth in the 13.14.15. and 16.chapters. Thoſe that tend to the advancement of the power and excellencie, that is in man, further than we can think convenient to go with them, partly concern the righteouſnes of man generaly : and partly ſom

things that are more proper to the church alone. Vnto the righteouſnes of man generaly it doth appertain, that firſt, as touching man, they hold, both that in him there is freedom of wil, as in the tenth chapter; and that he is able, both to to merit favor, as in the ninth, and to ſatisfie for ſins, as in the thirteenth chapter; then, as touching God, that it is ſeemly for his juſtice likewiſe, to reward thoſe works of man for the woorthines of them, as appeereth in the eight chapter. Thoſe that concern the church, do partly concern the whole togither: and partly one ſpecial function in the ſame. Thoſe that concern the whole togither, are but two: one, that by other words we ſo open the name of the church, that therby we ſeem to go againſt it, chapter the fift; the other that we allow not of that authoritie, that they do think it ſhould have in ordaining, or giving credit to certain traditions, as delivered from the Apoſtles, as in the ſecond chapter. Thoſe that concern that one ſpecial function, do concern the office it ſelf: and a certain power therunto belonging. The office it ſelf would they have to be a right preeſthood in al reſpects, as in the ſixt chapter. And therfore are they urgent to have, both the terms according given, as the name of preeſt, to the perſon, chapter the ſixt; and of ſacrifice to the dead, chapter the ſeventeenth: and to have altars left them wheron to offer, as in the ſeventeenth chapter likewiſe.

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That one kinde of power to this office belonging, is to help out of purgatorie, which we ſeem over much to diſcredit, when as thoſe places wheron they build, we ſo tranſlate, as though they ment no ſuch thing: which matter is handled in the ſeventh chapter. Thoſe that tend to the direction of ſom part of our life heer, are but two: one concerning worſhipping: the other concerning marriage. Concerning worſhipping, they contend but for the parties, whom they would have worſhipped: and for the maner of worſhip that they would have given unto them. The parties are, firſt the ſaints, and among them eſpecialy the bleſſed Virgin, then alſo images: wherof, this is handled in the third chapter, that other in the eighteenth. The maner of worſhip, which they would haue given unto theſe, they apportion foorth by diſtinguiſhing betwixt two kinds of worſhip: wherof the one they cal *Dulia*, the other *Latria*, both ſet down in the nineteenth chapter. Concerning marriage, it is no more, but that they allow, neither preeſts, nor other votaries to marrie: and miſlike of our tranſlations, for that they leave it free unto them, as appeereth in the fifteenth chapter. For the maintenance of our own opinions, that which they do laie to our charge, it is but very little, and reſteth only in theſe two points: firſt, that we labor

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to eſtabliſh putative juſtice (as they term it) againſt the tru inherent juſtice, as they imagin, chapter eleventh; then, that in like ſort we ſeek to eſtabliſh (as it pleaſeth them to term it) ſpecial faith, vain ſecuritie, and only faith, chapter twelfth. Concerning the text it ſelf, they charge us with adding therunto in ſom few places, as may be ſeen in the twentith chapter. Thoſe others, that in the titles that are wrapt up togither without naming of anie one of them, are theſe: firſt, certain other trecheries as they term them, both heretical, and worth the obſervation, chapter the one and twentith; then alſo certain other faults, that are, as they ſay, judaical, prophane, meer vanities, follies, and novelties, chapter two and twentith. But theſe two later charges are not of anie ſuch importance, but that if we could agree in the other, I think we ſhould not long have anie great diſagreement in theſe.

How little cauſe they have, to find ſuch fault with our tranſlations.

12 So are theſe the principal faults, as touching the matter, that our tranſlations are charged withal, according as the principal author himſelf in his Diſcoverie hath gathered them. Wherin although it muſt needs be, that divers particular points are in the book it ſelf, that cannot wel be ſpecified in ſo breef a collection of the whole: yet both theſe are inough to condemn, whatſoever tranſlations are ſo falſe as theſe pretend; & if theſe wil not ſerve, thoſe

thoſe other by-matters that are leſt behinde, are much more unable, and never need to com to the muſter. And therfore I thought it beſt, to rip no further into the particulars, leaving that courſe to the anſwerers only : but rather to make the whole trial (that I do mean) by thoſe very points, that themſelves have thoght woorthie the place of beſt account for this matter. And firſt I muſt needs proteſt thus much, that how greevous ſoever the things are, that they lay to our charge in theſe our labors: yet for my part, I can now more quietly bear it (and think that others do ſo beſides) for that themſelves begin to tranſlate (howſoever) the ſcriptures likewiſe. For though they have not done it, without their affections, but ſo favorably as they could on their own behalf ; and with ſuch limitation beſides , as laboreth to chaſe men awaie over-much from the reading of it ; and laſtly, not without great bitternes againſt our tranſlation, and us, and againſt the truth it ſelf : yet, notwithſtanding al this, and whatſoever els might be laid therunto, now that themſelves do alſo tranſlate, let them find fault ſo much as they wil. We ſhal better find out the matter betwixt us : and their own doings, for the moſt of ours, ſhal witnes with us. Hitherto it was thought by divers, that we might have been charged with great matters indeed : now they begin themſelves to eſpie, that there is little els againſt us, but quarrel of words.

words. Now, as touching the things they lay to our charge, and firſt, as touching our purpoſe, or inward meaning, in tranſlating ſo as we have tranſlated, it is good for everie one to judge the beſt in al ſuch cauſes : and not to be over-haſtie, in ſo ſecret matters to give foorth our judgement, when as none other, but God alone, can thoroughly know the bottom therof. As for us, notwithſtanding that we are undowtedly perſuaded, that in theſe matters, thoſe our adverſaries are verie wrong : yet do we make no dowt at al, but that divers of them mean very wel, and do not wilfully go about to ſuppreſſe, nor yet to reſiſt the open truth. The ſame perſuaſion if it may pleaſe them to conceive of us, we think that they may ſafely do it: & that it is not to be thought any more, than both the truth, and charitie too, do juſtly require. It were meet that diſpleaſure were on al parts laid aſide : for the wrath of man can never accompliſh that which is right. Concerning the matter, two things there are that I wiſh to be conſidered of them : whether thoſe points, for whoſe ſakes they account our tranſlations ſo faultie, be not as yet in controverſie betwixt us ; and, whether theſe points are of ſuch importance, as that if we ſhould be faultie therin, they might then account the reſidu of the ſcriptures by us tranſlated, to be no part of the word of God. That they are in controverſie betwixt us, it is ſo evident, that I need not

buſie

buſie my ſelf to declare it: ſaving only that one point of Chriſts deſcending into hel. For as touching it, there is no queſtion at al betwixt us, whether he did deſcend or not, ſo far as is ſufficient for to deliver us thence: but only as touching that maner of his deſcending, which they have ſet down, without ſufficient warrant of the word of God (as we do take it) not refuſing the trial therof by any ſound tranſlation whatſoever. As for the reſt, there is no queſtion, but that as yet they are in queſtion betwixt us: and that we are in conſcience perſuaded, that our ſelves have gotten the ſurer ſide, both in the points that are in controverſie; and in the truth of the text it ſelf. If it be ſo, then muſt they needs firſt know thus much, that they leave the way as open to us, to lay to their charge, that in diſſenting from us in their tranſlations, they do it to maintain their own opinions: as it is unto them, ſo to eſteem and judge of us. During which time of controverſie betwixt us, if needs they wil ſo reſolutely over-rule the caſe to their advantage: though to ſom of their own fellowes they may ſeem to have doon ſtoutly, and wel: yet ſo manie as are indifferent, would rather like, that firſt they would obtain the principal matters, afore that ever they invade as their own, thoſe other aduantages that hang therupon. Then alſo themſelves wil not denie, but that it is the dutie of everie one to take ſo good heed

heed as they can that they give no offence; neither to the Iew, nor to the Gentile, nor eſpecialy to the church of God: and, if it be the dutie of al, then is it the dutie of tranſlators alſo; eſpecialy thoſe, that have to tranſlate the word of God. For the more needful that anie thing is to the uſe of man, the more muſt it be of al frequented: and the more that it is frequented of al, the more hurt doth com, if there be anie danger. Fire and water, are ſo needful, that we cannot be without them: & therfore there commeth much hurt therby, when they are not warily handled. The word of life is much more needful: unto the fountain of living waters, al the children of God daily reſort, to draw to their uſe as need requireth. If therfore there ſhould be anie danger therin, either in the thing it ſelf, by other corruption mingled withal; or for that there is not ſufficient proviſion made about it, for thoſe that ſhould reſort therunto: it cannot be avoided, but that much hurt muſt com therby. So our tranſlators are not to be blamed, if having their choiſe, they forbear thoſe words, out of which the deceived may ſuk the maintenance of their wrong opinions: and uſe ſuch others, as cannot ſo eaſily be miſtaken by anie. Sure we are of this that the holie Ghoſt uſeth no ſuch ſpeech, as may juſtly give offence unto anie: and that none can interpret the holie ſcriptures aright, but by the ſelf-ſame ſpirit, by which they were

were written at the firſt. Which ſpirit, whoſoever foloweth, he can never finde in his hart, wittingly to lend foorth his pen, to that which may tend to advance anie error or il: and if he could, yet ſhould hee finde no help in the text (being rightly taken) to bear him out. Inſomuch, that ſo long as theſe controverſies are undecided, or at leaſt, until they ſhal find more ſubſtantial grounds, to eſtabliſh their conceived opinions, thā to our knowledge they have any as yet, we cannot but think, that whatſoever want of ſupportation there is to thoſe opinions, the ſame is rather in the text it ſelf, than in our tranſlations. Concerning the other, that is, the validitie of thoſe points of religion, or whether they be of that force, or neceſſitie rather, that for their ſakes ſo hard a cenſure may proceed againſt us, that wee have not among us the tru word of God: I would wiſh them to conſider withal, that holding ſo much, as themſelves do know, and wil graunt that we doo, it wil be verie hard to deviſe how the ſame might be brought to paſſe, unleſſe both we had the word among us, and highly did eſteem of the ſame. Thēſelves I truſt think no otherwiſe of us, but that we are perſuaded, that we fully hold togither with them, whatſoever is catholik: if it be ſo, the matter is not verie great, if we varie ſomwhat in theſe. Though a man want an arm, or a leg: yet notwithſtanding he may be a man. Let everie one take heed

to

to his head: if it be wanting, the reſt is nothing, though there want not a joint beſides. And could but ſom of them be (yet at the laſt) as indifferent, as many of them have long been greevous againſt us; could they now be ſo readie to take in good part what wee have doon wel, as long they have been to take to the woorſt, whatſoever left them anie ſuch advantage: I cānot ſee, how it ſhuld com to paſſe, but that laieng that greater part, which themſelves acknowledge we have tranſlated wel, unto that leſſe wherin they ſuppoſe we have doon il, they might ſee our wel dooing ſo far to exceed that which is il, that they need not think it ſo great a matter (the truth of the text ſufficiently ſaved) more quietly to put up at our hands the one for the other: eſpecialy when they themſelvs com in to tranſlate ſo late as they do: and have the benefit of our former labors. For ſuch (of al others) it doth not becom to com in ſo late with ſuch controlling, that ſhould have been with the formoſt at the work themſelves, to have ſeen to the orderly proceeding of it. The ſtronger cauſe we think ſhould have folowing the greater effect. And ſo, notwithſtanding al the corruptions, that divers of them lay to our charge, not after a niggiſh, but in liberal maner: yet nevertheles, ſo manie as ſhal more adviſedly conſider the force of that charge, ſhal not (wee think) finde anie great cauſe to ſtand in dowt the rather for it,

it, whether we have the truth of Gods word among us, or not.

13 As for anie more ſpecial treatiſe of theſe matters, as it belongeth not to the courſe that I have taken: ſo is it likewiſe, both a needles thing in it ſelf; being ſo often, and ſo thoroughly doon alreadie by manie others; and ſuch as is rather to be left to thoſe that are to deal in the work it ſelf, than to be by a ſcanter handling incumbred by me. Nevertheles, if it pleaſe them, with anie indifferencie to conſider of them, what great cauſe have they, either to miſlike ſo much as they do, of that which we do hold therin, or ſo inexorably to urge their opinions to us? A man would think that there were ſom paſſing ods: els, that they would never be ſo earneſt in it. That which they hold of *Lymbus patrum*, is it ſo conſonant to the word of G O D, or but ſo conſtant in it ſelf, that they may look to draw al men with them, to be of the ſame opinion therin? Was it ever yet taken to be ſo perilous a point of doctrine, for a Chriſtian man ſo to build upon the ſatisfaction that Chriſt made on the croſſe to the juſtice of God, that hee might in no wiſe account it to be in force for thoſe that died in the faith before: as wel as for thoſe that after ſucceeded: eſpecialy when as we are plainly taught, that he was yeſterday, and to day, and the ſame for ever; that he is the

That theſe are not ſo cleer on their parts, that for their ſakes onlie wee are to be denied to have the word among us.

Lymbus patrum.

lamb ſlain from the beginning of the world; that there is no condemnation to anie of thoſe that are in Chriſt; that God is not a God of the dead, but of the living; that by the ſufferings of Ieſus Chriſt the fathers alſo of old wer releeved, and by his ſtripes, made whole; and manie others ſuch like as theſe? The ſun being gotten to the height of the heavens, or ſhrunk downward towards the midſt of the afternoon, or gotten almoſt to the verie ſetting, doth it not yet notwithſtanding give a cleer light unto the eaſt, and to al other coaſts of the world beſides. And ſhal not the death and ſuffering of Chriſt, though it were long after the world began, be available likewiſe to thoſe that are gone before, that lived and died in the faith of Chriſt? An attonement we know there was before, for that God dealt oft times ſo favorably with man: and the ſame was grounded only in Chriſt. And what reaſon can there be given, why they make it to ſtand with the juſtice of God, that before the time of that ſatisfaction actualy made, he ſhuld have anie favor towards them heer in this life, as wel as to us: and yet deprive them of that fruition of it after this life, which they graunt unto us? And if their *Lymbus* be ſo uncertain, what need they then to that end urge any ſuch deſcending of Chriſt? That in ſuch ſort he deſcended into hel, as is fully ſufficient in the juſtice of God, both to acquite the fathers before, that otherwiſe

Chriſts deſcending into hel.

wiſe ſhould have com thither, and to be a diſcharge unto us that afterward live, it is a thing that is fully beleeved of us al: if they wil go further, and ſet down with themſelves, in what maner alſo he did it, further than the ſcripture doth warrant, cā they not determin therin for themſelves, unleſſe they carrie al others likewiſe into the ſame adventure with them? As touching their doctrine of the real preſence, knowing that alreadie wee do beleeve, that the faithful receiver, receiveth not any bare ſign, but, togither with the outward ſign, whole Chriſt, God and man, his ſufferings and merits; may not this be accounted ſufficient, unles we go further, to have his preſence in that verie maner that they have imagined: which notwithſtanding was not agreed on among themſelves, but verie lately? The fathers before the incarnation of Chriſt could not otherwiſe receive him; as alſo themſelves graũt that they did not: and yet notwithſtanding was that ſufficient for their ſalvation. And, ſo long as they ſhew no further reaſon than they do, why ſuch a kinde of receiving of Chriſt might wel be available to their ſalvation, and not unto ours (eſpecialy when as otherwiſe wee find but one communion of ſaints, as wel in profeſſion, as in ſtate of ſalvatiõ) why may they not be content to admit, that this kinde of receiving which we profeſſe, is ſo much as they need to require of us, or els that it failed in the fathers alſo that

Real preſence.

were before the incarnation of Chriſt? As for their other ſacraments as they term them, admit they might be vouchſafed that honor in ſom account among them for unities ſake, if needs they would have them ſo to be called: yet what reaſon is it, that they ſhould ſo overrule the judgements of others likewiſe, as to account ſo baſely of them, unles in ſuch needles, and by-matters, they do in al things agree with them? Freedom of wil, & merit of works, were indeed jolly matters to puf us up higher in our own eſtimation: but we can be prowd inough without them. Sufficient for us it ought to be, that we may be ſaved: let us leave the glorie therof wholy to God, and take no part therof to our ſelves. Since the fal, there is not in man anie inclination at al unto good that is of that kinde, ſaving only in thoſe that are regenerate: and that which is in them, is not ever continual, but ſomtimes verie rare, and weak likewiſe; and ever is the ſpecial working of God in us. And though our works that are doon in faith & love, have reward promiſed unto them, and ſo conſequently by promis du: yet are the beſt of them, on our parts, or ſo much therof as is ours, ſo unperfect and weak, that by right they could (otherwiſe than by merciful acceptance) deſerve nothing at al. And when we are ſure wee have moſt abſolute redemption, fully and wholy in the merits of Chriſt, what need we trouble our ſelves further to

Their other ſacraments.

Freedom of wil and merit of works.

to ſearch out, whether that we may not think, that our good works have in ſom ſenſe merited alſo? Traditions ſo far as they do not ſwarve from the written word, or are to edifieng, we do not miſlike: otherwiſe we think we have alreadie ſo much to do that that is expreſly commanded unto us, that we think they hinder us much in the ſervice of God, that incumber us with more. The preeſthood and ſacrifice of Ieſus Chriſt we account to be of that ſufficiencie in themſelves, and ſo proper to him alone, that we cannot yet be perſuaded, either that we need, or that we may ſet up anie other: but that we muſt needs bewray either our great ignorance in the one, or that we have a verie ſlender, and over-baſe an account of the other. Otherwiſe, if theſe wil not ſerve: needs muſt we be more out of hope to get any good, by thoſe that are brought in by them. Howbeit, his preeſthood continueth for ever; and his ſacrifice once made, is a ful ſatisfaction for al: ſo that we need never be careful for anie thing els to be joined withal. As for their purgatorie, and the ſilly helps that they have allotted therunto, we can neither ſtand in fear of the one: nor, if we ſhould be diſtreſſed by it, can hope of anie releef of the other. Of their purgatorie we cannot ſtand in fear, both bicauſe the ſcripture doth not tel us of any ſuch place; and beſides that, it lappeth up al forgivenes of ſins, and remembrance therof (to

Traditions.

Their preeſthood and ſacrifice.

Purgatorie.

al beleevers) in the death and ſufferings of Chriſt; & that in ſo ful & comfortable maner, that it leaveth to us no dread at al of anie ſuch torments to be afterward ſuffered for ſin by anie of us: and bicauſe it is ſo evident to al the world, that it was at the firſt an heatheniſh opinion among the Gentils, before they came to the knowledge of Chriſt; and hath been ſince uſed in the church of Rome as a compendious way to get in monie, and that beyond al meaſure and mean. The helps that they uſe to releeve the ſouls that they ſuppoſe to be afflicted therin, can do little good, both bicauſe that nothing can be anie ſatisfaction for ſin to the juſtice of God, but only the death and ſufferings of Chriſt: and bicauſe that thoſe helps of theirs (beſides that they are verie weak in themſelves) are not ordeined of God to be the means to apply the ſame unto anie; but only the faith of the parties themſelves, wrought in them by the holy Ghoſt. In their worſhipping of ſaints and images, there is ſom ods: howbeit we cannot finde the better of them both (their worſhipping of ſaints I mean) to be anie better than plain idolatrie: ſo oft at leaſt as it goeth beyond that honor, which in the ſecond table and fift commandement is appointed to fathers and mothers; and reacheth unto the worſhip which in the firſt table, and in the firſt and ſecond commandements, is before taken up unto God. As alſo we think themſelves ſhould

Worſhipping of ſaints and images.

ſhould perceive, that, if they do it as a dutie that they ow unto thē; or as a thing that ſaints do like of; or to get ſom benefit at their hands: in al theſe points they do but waſt & leeſe their labor, for that they ow them no ſuch dutie; neither do they like, that they ſhould offer them anie ſuch, nor yet can help them in thoſe things that they crave at their hands. And as for their images, neither are they bleſſed of God, to yeeld anie ſuch fruit as they require at their hands: neither ſhould we ſo maintain the dignitie of our creation, being ordeined to repreſent the perſon of God, to al theſe his creatures, if we ſhould ſo ſervilely abaſe our ſelves to ſtoks and ſtones, when as the Lord hath made us the head over them, not them over us.

Mariage of of preeſts.

Concerning the marriage of thoſe that are of the clergie, ſeeing that both the ſcripture alloweth of it in al eſtates and degrees whatſoever, & that God in his wiſdom ordeined the ſame: and ſeeing that the practiſe of al antiquitie hath had it in continual uſe: it is a thing (we think) more plain, than that we may allow anie controverſie therof to be made. If this wil not ſerve, let them but turn bak their eies to themſelves, and but make an indifferent ſearch, how fowl and manifold pollution hath broken forth among them, ſince the time that they have abandoned marriage from their orders: and, that one thing (we think) wil be ſufficient to teach them, that heerin they were far

over-ſhot, and have found it tru in themſelves by experience (that which before they might have learned at the mouth of the Lord) that generaly it is not good, for any eſtate of men to live unmaried; when as therby they ſo quikly brought al their orders ſo fowl out of order.

Inherent, putative iuſtice: only faith.

As for their inherent juſtice, & that (with ſom diſtempered affections, as it ſeeemeth) they charge us to allow of none other, but that which is putative, and only faith, the ſubſtance of this matter being before ſpecialy touched, it is not needful heer to ſay anie more therof. So theſe are (in effect) thoſe great matters, for whoſe ſakes we are charged to have tranſlated ſo corruptly: & ſo conſequently (in the judgement of ſom) that we have not the word of God at al among us. Wherunto would they ad but this little correction, that for theſe matters we have it not to their good liking, therunto could we be content to yeeld: and therwithal think, that we ſtil muſt want al authoritie of ſcripture for them. Otherwiſe they have ſufficiently found (even in the ruines of their own uſurpation & doctrines) that we have the ſcriptures among us: as alſo not many of thēſelves do charge us, but only for theſe, and for a few ſuch other beſides, of ſuch like, or leſſe importance.

Of departing from the church.

14 That other hinderance that is of more ſpecial force with them al generaly, is that they have a certain perſuaſion, that they can not join

join with us in our profeſſion, but that ſo they ſhould depart from the catholik Church. Which thing indeed is of ſuch importance, that if it were tru, it were not for anie that loved his own ſalvation, or the glorie of God, to join with us in our religion. For there is but one Church, as alſo there is but one faith: and whoſoever they are that depart from either of both, they cannot be of ſound religion, whatſoever it is they do profeſſe. Therfore to examin this matter a little, firſt we may do wel to ſearch out, what it is that maketh them to think, that if they ſhould reform their profeſſion ſo far foorth as we have done, they ſhould then depart from the catholik Church, and ſo cõſequently deprive themſelves of eternal life: then, how the ſame opinion of theirs may be amended. Concerning the former, me think that the principal cauſe of this their perſuaſion is, for that they do not rightly gather, neither what the church it ſelf is: nor yet what it is to depart from the ſame. And then, if the ground-work it ſelf be wrong, it is no marvel if the building that be ſet therupon, be awrie likewiſe. The former of them is, that in the eſtimation of the church, they take not unto them a right trial, to teach them which is the church indeed. For the levels that they commonly uſe, are eſpecialy two: one taken out of the firſt foũdation of it; the other, the ſucces that ſince it hath had, to this preſent time wherin we live.

What it is that maketh thẽ to think that we are departed frõ the church.

What they imagin to be the church.

Our

Out of the foundation of their church, they go about to eſtabliſh the certaintie of it, by two conveiances: one, from Chriſt, unto Peter; the other from Peter unto them. For firſt they imagin that Chriſt made Peter the cheef of al, & his general ſubſtitute heer on earth: that he ſhould be, under him, the head of his church, and have the feeding of al that are his. Out of this they gather, that thoſe only are the church that acknowledge Peter next under Chriſt, to be their cheef & principal head. Then do they conceive, that Peter was diſpoſed to leave this primacie with the church of Rome, & to thoſe that ſhould be the biſhops therof: and that for that cauſe he left other places, and came unto Rome, and was biſhop there five & twentie yeers. And therupon they think they may ſafely gather, that whoſoever is not under the church of Rome, he alſo is none of the church of God. Theſe conveiances do we take to be of verie little force: and ſo conſequently, no matter of ſubſtance to aſſure us of the truth of this matter. For firſt that Peter had any ſuch prerogative or primacie, we finde it not ſet down by Chriſt himſelf, or by anie of his Apoſtles: which notwithſtanding muſt needs have been done without queſtion, if it had been tru, being, as it was of ſuch importance. Then, as touching any aſſignment over from him to the church of Rome, and to thoſe that ſhould be the Biſhops therof, neither do we finde (by undowted

dowted authority) that he ever did it: nor, if he had at anie time done it, yet that he had libertie ſo to do; and that God would ratifie his aſſignment. But I mean not to enter into that diſcourſe, ſufficiently handled by many others: neither is it needful, when as our adverſaries themſelves do of late ſo much miſlike that part of their ground-work, that none of them al (of anie account) can find in their harts, to build ſo much as their own credit theron: The other which ſtandeth in the ſucces that their church hath had, is indeed of greater force to ſuch a purpoſe: but yet notwithſtanding, ſuch as being rightly conſidered, yeeldeth no aſſurance to the matter that we have in hand. The ſucces which the church of Rome hath had, reſteth in two principal points: in continuance; & conſent of others. By continuance I mean, that it hath not faln bak again to Paganiſm, or heatheniſh vanitie; neither yet ſtept aſide to the ſect of Mahomet, as the Turks, and manie others haue don: but ever continued after a ſort in the profeſſion of the faith, ſince the time that by the Apoſtles it was delivered unto thē. Which ſurely is a verie ſpecial bleſſing of God: an evident work of the holie Ghoſt: and a verie good cauſe, why al thoſe that wiſh wel to the Goſpel of Chriſt, ſhould have the ancient church of Rome ſo much the more in reverence for it. So commeth it to paſſe, that they have not only had, after a ſort; a continual ſucceſſion

How they ground upon the ſucceſſe that they have had.

ceſſion of biſhops and teachers: but alſo have in ſom maner preſerved, an hitherto maintained both the word, and the ſacraments, that Chriſt himſelf did leave unto us. The conſent alſo that they have had, hath been verie great: yet not ever alike; but ſomtime more, than at ſom other. So long as it kept the faith undefiled: and was earneſtly bent to advance the kingdom of Chriſt; & would in no wiſe break, but carefully maintained the unitie of the church: ſo long they had the conſent of al that dwelt about them, or by any means could have anie dealing with them. And that, not altogither for the antiquitie, and dignitie of the citie (bicauſe it had been of great continuance; in a floriſhing eſtate; and was now the imperial ſeat): but alſo, even for the ſinceritie of the faith, and for divers excellent gifts, that God had powred upon that church in plentiful maner. But after that (the former zeal being abated) it began to fal in love with earthly things, & to break the peace of the church to advance it ſelf, then began manie to let down their former good liking of it: al the Eaſt churches generaly; and manie of the better ſort in the Weſt likewiſe. Nevertheles, even then alſo, the greateſt part of al Europe, and ſom others els-where beſides, did cleave unto it: partly of themſelves, for the former dignitie of the place, or for that they perceived not how they began to ſlide away from the ſinceritie of their pro-

profeſſion; but eſpecialy, bicauſe of the great power that the church of Rome did after obtain, frō which they ſaw not how to withdraw themſelves, without ſom preſent diſpleaſure or danger. Hence commeth it, that they have had their doings allowed, & their opinions confirmed not only by manie ſeveral perſons of beſt account: but alſo by Prouincials abroad, and by general Councels at home: themſelves, or their frinds, in theſe latter ages, ever bearing the ſway in them both. So that indeed the church of Rome hath had ſuch ſucces in theſe parts of the world among us, that (to our knowledge) there hath not been the like for earthly pomp anie where els. Yet notwithſtanding, this alſo is over-weak, wherupon to ſet that building of theirs: needs muſt it have a faſter ground, els can it never be able to ſtand. Although therfore, that in their own opinion their church hath had a ſpecial foundation: & although it hath had indeed ſuch ſucces ſince, as thēſelvs do ſtil imagin: yet notwithſtanding, when they point us unto the church, & undertake to ſhew us undowted tokens therof, then we allow not, that they ſhuld think to put us over only to this, and ſhew us no better tokens than theſe. We do not denie them to be of the church: but we allow not the bounds of the church to be ſo taken in; nor theſe things to ſtand for ſufficient proof, that anie ſuch preeminence belongeth to them.

That they conceive amiſſe of us, when they imagin that we are departed from the church.

15 The other point that ſeemeth to yeeld ſom part of the ground-work of that perſuaſiō, is forbicauſe that they do conceive, that to be a departure from the church, which is none indeed, after that once the truth is tried. Concerning which matter, it ſhal be good to conſider theſe two things: how this kind of perſuaſion doth grow, and what inconvenience this one point of miſtaking doth breed in the end.

How this kind of perſuaſion groweth.

This perſuaſion groweth moſt of al by the means of our adverſaries: then alſo by ſom of our ſelves too. Thoſe adverſaries of ours, by whom it commeth, are lightly the moſt cunning, and moſt learned of them: who ſeeing themſelves to have ſom advantage, if they can win us to acknowledge, or others to beleeve, that we are ſimply or in al things departed frō them, & make another peculiar church of our ſelves, earneſtly labor, even at the firſt, to obtain that aduantage. Hence commeth it, that both they do ſo buſily urge that point, & wold have neither us, nor others, to make (at al) anie queſtion of it: & ſo readily apply to that ſenſe, whatſoever they find in our writings, that doth import a diviſiō betwixt us. Thoſe on our part by whom it cōmeth, are (moſt of al) thoſe that are moſt zealous: who being much mooved with the manifeſt corruption that the adverſarie part maintaineth, & with their unreaſonable thirſt of innocent blood in the quarrel of religion, are by that occaſiō carried ſo far ſomtime,

time, that they do not ever ſpeak and write in ſo fenced maner, but that when they acknowledged that diviſion that indeed is & ought to be betwixt them & us(ſo long as they ſtand in ſuch ſort as they do)they may ſeem to acknowledge that we are altogither divided: that wee are a diſtinct viſible church from them; and they but a ſynagog,in no ſenſe appertaining to the viſible church. Wheras notwithſtanding by the whole courſe of al our writings it is cleer again, that wee do not ſunder our ſelves from them,nor them frō us,but only in thoſe points that are in controverſie betwixt us:and for the reſt,agree togither, and acknowledge likewiſe, that in thoſe wee are one. But bicauſe that whenſoever we ſpeak of the diviſion that is betwixt us,we do not therwithal ſhew,how far we agree, therupon it ſeemeth to them that wee can eaſily be content, to be altogither abandoned from them, and to have no ſocietie at al with ſuch a people.So commeth it to paſſe,that as they (upon the advantage) diſclaim in us, and bear us in hand, that both they & we cannot be the members of anie one, and the ſelfſame church (as indeed in ſom ſenſe we cā not, & in that ſenſe is by us acknowledged:) ſo wee likewiſe ſeem unto divers to be in that point of the ſelf-ſame mind with them, and as fully to diſclaim in them as they doo in us: and as abſolutely to hold,that both ſorts of us cannot in anie ſenſe or conſtruction be members of one,

one, and the ſelf-ſame bodie, eſpecialy of that which is ancient and tru, and the catholik or apoſtolik Church, as notwithſtanding we are generaly. The inconvenience that this miſtaking doth breed in the end, is verie great and hurtful to the cauſe of religion: but ſom branches therof there be, which are common to both parties; and ſom that are proper to either. Common to both are theſe two: the inward hart-burning, and greef of minde that is betwixt us, one towards another; and bitter contentions inſuing theron, whenſoever occaſion is offered. And touching the former, wee need go no further, than to appeal, everie one to his own conſcience. For there ſhal we find, both that wee have an inward greef, one towards another: and that we think we may (and ought) maintain the ſame in the cauſe of religion that we have in hand. Our contentions are ſo apparant, and known unto al, that al Chriſtendom, is witnes of them. Which alſo are for the moſt part ſo bitterly handled, as if in religion we were utterly ſundered, one from another, and had no point of faith at al, that were common betwixt us: to the increaſe of variance, among our ſelves; and to the great hinderance of many of thoſe that are without, and otherwiſe might be wun to the Chriſtian faith. Proper unto our adverſaries it is, that, if it do fal out in the end (as I truſt it wil anon appeer) that there was no ſuch cauſe in us as deſerved,

What inconvenience commeth therby.

ſerved, ſo to be abandoned from the church of God : then abideth an heavie judgement for them, that have been ſo bold as to ſet down, that we are not of the church of Chriſt; and therwithal, for to powre forth, whatſoever curſes they had againſt us. And no marvel, if they ſtand in ſuch danger in the judgements of God, when as (being ſo) they ſin verie greevouſly both againſt God, and againſt their neighbor. Againſt God, for that they fight againſt his truth; and abuſe the place of juſtice, that he hath given them : againſt their neighbor, for that ſo they diſcourage, & terrifie many of the weak ones that are among us; and among themſelves, are the only cauſe, that many of the ſimpler ſort that belong unto them, are perſuaded that we are none of the church, & behave themſelves accordingly towards us. Then alſo, if it ſhould be ſo (as wee hope it wil appeer) that we have a better title to be of the church, than they themſelves have: then would their ſubtiltie and fearcenes return to them again, & cõclude upon themſelves, that if we do not belong to the church, much leſſe do they. Proper unto us are two others likewiſe, if we at anie time ſuffer them to make ſuch an abſolute diviſion betwixt us. For ſo commeth it to paſſe, firſt, that by conſenting ſo far with them in this error, we alſo muſt ſtand chargeable before God, for whatſoever il fruits doo ſpring of the ſame : ratably at the leaſt, ſo far as the

proportion of our fault requireth. Then alſo we bring our ſelvs to needles trouble, for that it is great probabilitie with them, that ſo we make our ſelves anſwerable for to finde out a diſtinct & a ſeveral church from them, from which we deſcend, which hath continued from the Apoſtles age to this preſent: els, that needs we muſt acknowledge, that our church is ſprung up of late; or, at leaſt, ſince theirs. Wherin, although they could never be able, either to condemn us, or els but to juſtifie themſelves: yet is it more than we need to give them; and more, than (we think) they uſe wel, when they have it. Therfore to conclude both theſe points, as I ſaid before, ſo ſay I again, that it is no marvel if divers of them think, that joining with us they ſhould utterly depart from the church ſo long as they do wander ſo far, both in determining what the church is, and what it is to depart from the ſame.

A ſurer waie how to find out, who are of the church.

16 For amendement wherof, it muſt needs be a good and a ready way, more truly to learn what the church is indeed: and what is the undowting departing from it. Concerning the former, it ſhal be needful, not only to conſider what the church is in the whole: but alſo what it is in the ſeveral parts: that is, who are the tru mẽbers therof. Concerning the whole, there is a way, which if we take, we ſhal never be able, plainly to finde out, the thing that we

we ſeek : and yet notwithſtanding determin therin the verie truth. Again there is a way, which if we take, we ſhal quikly find, that which is not only tru in it ſelf : but alſo carrieth ſuch a light with it, as that eaſily we ſhal be able to perceive the truth of the thing that we have in hand. The former of theſe is, when as we go about to compas thoſe things, that are beyond our reach, and cannot com under our capacitie. As namely, when we labor to finde out the church, in heaven, either in the ſecret election of God; or in the glorie, wherunto it ſhal com in the end : or on earth, by the largenes of the bounds which it hath, being ſpred al over the face of the earth. For though it be verie tru, that that indeed is the tru church, which is choſen from the beginning, and which ſhal be glorified in the end : yet are not we able, by either of thoſe to find out, who they are. For we cannot look into the ſecret purpoſe of God; nor in the end it ſelf, eſpie the end before it com : we muſt either have better tokens than theſe, or els can we do no good at al. So likewiſe the earth is ſo verie large, that we are not able to reach foorth our knowledge unto the outmoſt bounds therof : and ſo conſequently can never ſee, what faith it is that is there profeſſed, nor ſo much as whether there be anie people at al, that there inhabite. If therfore we ſhould take ſuch a courſe, as that we could not (in our conſcience) ſet down with our ſelves,

A way that wil not ſerve our turn ſufficiently.

that we knew the church, until wee could get the view of the whole: then could we never reſolve our ſelves, but muſt needs remain uncertain ſo long as wee live. And in this, our adverſaries have (as it ſeemeth at the firſt) a juſt occaſion miniſtred unto them, to turn aſide their adherents eies to the church of Rome, being ſuch, as for neernes & evident ſhew that it hath, may eaſily com under our knowledge; and, for that manie others hang therupon, carrieth a ſpecial credit withal. Howbeit, although they have rightly eſpied the inconvenience on the one ſide: yet have they not ſufficiently holpen the ſame on the other. They ſee indeed what is the diſeaſe: but the medicin that they give for the ſame, wil not ſerve. Therfore now concerning that other waie that wil ſerve our turn, wee have the direction alreadie given, as in manie other places of ſcripture beſides, ſo namely, by a ſpecial place of Chriſt himſelf, at his laſt going up to Ieruſalem, a little before the time that hee ſuffered. At what time being diſpoſed, to leave that point decided unto them, before hee ſhould leave them, he firſt asked his diſciples, what opinion others had of him: and, when that came ſhort, what was their own perſuaſion of him. Wherunto, when Peter anſwered, in the name of himſelf and the reſt, that they beleeved that he was the Chriſt, the Son of the living God, hee plainly declared, that

The other way that wil plainly ſhew foorth what the church is.

that that was the tru profeſſion indeed: that it was not an opinion, or conceit of mans wiſdom; but was given unto them from his father in heaven: that it was the rok, and plot of ground, wherupon he would build his church: that againſt it the power of hel ſhould never prevail: and that by it they ſhould open and ſhut the kingdom of heaven to al the world; ſetting at libertie from the danger of hel thoſe that beleeved, and binding up al others to eternal perdition. In which place we have to conſider, what is the faith that is ſo commended: and what commendation is given unto it. But bicauſe to the preſent purpoſe that we have in hand, we need but the former of theſe two: therfore in the other we need to conſider no more but this now, that there is ſo ſpecial commendation given unto it, as that it cannot be, but that whoſoever are of the ſame, they muſt needs be of the church indeed. The faith it ſelf that is there profeſſed, reſteth in two principal points: one, that he was the Chriſt; the other, that he was the Son of the living GOD. Of which two, the later is, with ſo ful conſent, received of al, and ſo cleer from al maner of dowt among us, and everie point therunto belonging, that it again may for this time be ſet aſide, though otherwiſe in it ſelf, it be as needful as the other. And ſo to finde out what is the ſenſe of the former of them, that is, that he was the Chriſt, it is

as much to ſay, that he was the Annointed, or that verie Savior, which before was promiſed unto them. In which his Annointing there are two things to be conſidered, that he was appointed, and made able, to be our Savior: and ſo conſequently appointed, and made able, to be our preeſt; our prophet & king. Our preeſt, to make a ful attonement, betwixt God and us, to the purchaſing of eternal redemption in him; and to the attainment of the ſame: our prophet to teach us, whatſoever is expedient for us to know: and our king under whom we have to live, until by his government he ſhal bring us thither. Out of which we may ſafely ſet down, and that by the authoritie of Chriſt himſelf, who they are that may be accounted the church of God: that is, the univerſal aſſembly of thoſe, that profeſſe the Son of the virgin Marie, to be the promiſed Savior; by God himſelf, both ordained and enabled to ſave ſo manie as do beleeve in him. Or, if we go more ſpecialy to work, thoſe that reſt in Ieſus Chriſt alone, for the whole work of their ſalvation: in his preeſthood for the ful ſatisfaction of the juſtice of God, both to eſcape hel, and to com unto heaven; in his doctrine and ſcepter, to bring us unto it. So commeth it to paſſe, that wherſoever there be any countries or nations, that do profeſſe this faith in Chriſt, thoſe muſt we needs acknowledge for to belong to the church of Chriſt: as on the other ſide, whoſo-

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ever they are, that have not this faith, that thoſe are none of the church of Chriſt, whatſoever thing els they can pretend. So that the church, of which we ſpeak at this preſent, is that univerſal aſſembly or gathering togither of al thoſe, whether congregations, or ſeveral perſons, in anie part of al the world, that beleeve in Chriſt, or profeſſe the ſame that we cal Chriſtianitie, or the Chriſtian faith. Concerning the members, it may ſufficiently appeer by this that is ſaid alreadie, who they are that do appertain to that account: whether they be whole congregations, or ſeveral perſons that com in queſtion. For whoſoever they are that profeſſe according to the pattern aforeſaid, thoſe muſt needs be verie good members: and thoſe that ſwerve from it, whether more, or leſſe, are in like ſort to be accounted, to be in the like proportion departed from the ſinceritie of the better ſort. So that in anie wiſe we muſt take heed, that in this account we meaſure not the goodnes of anie member, either in the ſecret election of God, for that it is unknown unto us; or in the framing of the converſation to outward ſobrietie, or holines of life, wherin we may be verie ſoon guiled: but only that we now ſeek out, thoſe that are viſible members alone, meaſuring the worthines of everie member, by the profeſſion before ſet down, until that once having found out the truer members of the church, we then examin

among themſelves who they are, that more ſincerely anſwer their holy calling.

How to find out, what it is to depart from the church.

17 Having ſo found out what it is to be of the church, and who are the viſible members therof, now may we with leſſe labor eſpie, what it is to depart from the ſame: eſpecialy, if we take heed of this, that we uſe no other tokens for to teach us, when we are wrong, than only that ſame, wherby we have learned when we are right. For as a ſea-mark on the ſhore, or a beakon upon the hil, doth by one and the ſelf-ſame labor teach them both: ſo the ſame likewiſe that before is ſet down, is ſufficient to declare unto al, that do walk by direction therof, who they are that are right; and who on the other ſide do wander amis out of the way. We have therfore, firſt to reſolve our ſelves, that for this matter, we wil take our aim therat: then to ſeek out by direction therof, who they are that depart from the church. That we ſhould ſo reſolve our ſelves, we have as good reaſon as can be deſired: for that otherwiſe we may be deceived; but never if we take our aim by this.

How we may therin be deceived.

The reaſon, that otherwiſe we may be deceived, is, for that al things els wherby others do commonly judge what is the courſe that they hold, are nothing els but either points of leſſe importance, if they do belong unto this: or els are of ſom other kind, either directly contrarie to it, or divers frō it. If it be of the former, that

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is, appertaining indeed to ſound religion, & yet nevertheles not ſo material, or verie needful, but that chriſtianitie may ſtand without it: thē, if any man depart from it, although that therin he do withdraw himſelf from the truth; yet may not that be accoūted any departing away from the church, ſo long as he kepeth unto the ſubſtance of chriſtianitie. As for example the truth is, that of al that were born of women, Chriſt only was without ſin: and yet, for our ſin that he ſuſtained, & for which he had to ſatisfie the juſtice of God, he was hartily touched with the horror of death. Nevertheles, if anie there be that cannot be as yet perſuaded, but needs he muſt think it more honorable for the bleſſed virgin (yea, and for Chriſt himſelf, that took fleſh of hir) to have been without ſin, and therupon for his part do rather think, that by ſpecial prerogative ſhe alſo was preſerved from original corruption: or els do but dowt it to be ſomwhat reprochful to Chriſt, that being as he was the Son of God, he ſhould be ſo much afraid of death; although that heerin he do indeed depart from the truth in thoſe two points, or at leaſt in his weaknes com ſhort therof, yet bicauſe that neither of them is ſo much of the ſubſtāce of religion, but that chriſtianitie may be acknowledged, where nothing els but theſe or ſuch like are wanting, therfore may we not by any equitie account any ſuch to be out of the church, that holding al things be-

beſides, only ſticketh in ſom of theſe. So likewiſe, if anie ſhuld depart from that which hath been for a long time received, and yet is either againſt the truth of religion, as the worſhipping of images; or but more than the ſcripture teacheth, as the altering of the Sabboth to an other day than was woont to be obſerved: as in the former he were ſo much the rather of the church of God; ſo in the later, he were not to be condemned as no member therof, holding al things els ſincerely. For though our ſelves do like the altering of the Sabboth new, from that which was obſerved of the Iews; unto the day of Chriſts reſurrection: yet muſt we needs grant withal, that it was ſomwhat more than needed, and that if it had ſtood as it did, it had not been againſt the Chriſtian faith, which is ſo much the rather to be noted, for that not only divers of the ancient fathers in times paſt have been, but we alſo at this preſent in like ſort are, a great deal too haſtie to condemn in ſuch caſes, al that do not fully accord in al points with us. In theſe caſes therfore, or any ſuch like, whoſoever wil condemn al thoſe to be none of the church, that are not fully perſwaded as we are therin: he might ſoon condemn manie ſuch, as might after be found to be the children of God, when himſelf and his felows ſhould be excluded; and beſides that in the mean ſeaſon commit an uncharitable part towards thoſe his brethren,

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and that which might grow to an il example for others to folow. The reaſon that we cannot in anie wiſe be deceived, if we cleave to the other, hangeth on two principal points: the one, that there is no other waie to the kingdom of God; the other, that it is the only faith that is common to al, that unto this kingdom do appertain. That there is no other way than Chriſt alone, it is in it ſelf ſo verie cleer, that it needeth no further help. Out of it likewiſe muſt the other verie neceſſarily ariſe, that ſeing there is none other way but it alone, therfore ſo manie as belong therunto muſt needs be of the ſame profeſſion. In which reſpect, that which is the ſubſtance of this profeſſion, by divers of the fathers of old, hath bin termed catholik, and yet is ſo called to this preſent day. For howſoever Chriſtian churches have at al times varied in certain by-matters concerning their profeſſion; yet that which is the verie ſubſtance indeed, have they ever profeſſed togither, ſo long as themſelves abode in Chriſt: & therupon acknowledged ech other for catholiks, notwithſtanding the diverſitie, that in thoſe other points they ſtil maintained. As alſo we ſee in the law of arms, that howſoever countries and kingdoms are divided among themſelves; yet therin do they agree togither; notwithſtanding the diverſitie of government or laws; and notwithſtanding the mortal enmitie, that otherwiſe may be betwixt them. For

How we may be able ſoundly to iudge in this matter.

Catholik.

even

even ſo it is in the church of God: verie much divided, in manie matters of leſſe importance; but in the ſubſtance of chriſtian religion, which we term the catholik faith, agreeing togither. And as it is in men, and al other creatures that God hath made, that generaly al are like unto the kind of which they are; but otherwiſe varieng among themſelves: even ſo is it in this likewiſe, al that are chriſtians holding togither that which is the common faith of al, the material and eſſential points of Chriſtian religion; and yet verie often greatly divided in other matters therunto appertaining, but not of the verie ſubſtance indeed. Seeing therfore that the ſubſtance of Chriſtian religion, & the verie effect of the whole, is to reſt in Chriſt alone, for the whole work of our redemption (in his preeſthood, for our attonement; in his doctrine, for al our wiſdome; and in his kingdom, for our obedience) whoſoever they are that hold the ſame, they hold without queſtion the catholik faith: whoſoever they are, that diminiſh of this, or put too any other, they dowtles do that, which hath not ever been in the church of God, nor wherſoever it hath been ſpread, and ſo conſequently, that which in neither of theſe reſpects, nor in any other, can truly be eſteemed catholik. For whatſoever it is, that is catholik indeed, it muſt needs have the teſtimonie of al ages, & of al chriſtiā churches: which only agreeth to that which is taught by

by the written word. And whatsoever is not such, that also (to abide by) is not catholik.

18 Now to finde out, who they are that depart from the church (but so that we incumber our selves no further, than to the present busines that we have in hand, doth appertain) the question standeth betwixt the adherents of the church of Rome, on the one side; and us on the other: they plainly affirming, that wee are departed from the church: we denieng it, and not only claiming to have a lawful interest therin, but also pleading a continual possession, that wee never were, nor yet are departed, nor excluded from it. For the plainer demonstration wherof, wee are to justifie, that of departing from the church, there ought to be no question at al among us: but only, of the members therof, who they are, that more truly answer unto their calling. For wee both acknowledge the holie Trinitie, and three persons therin, of equal glorie; and those three to be but one, and the self-same God: wee both acknowledge, Iesus Christ to be the only begotten Son of God; and to be man of the virgin Marie: wee both acknowledge him to be the promised Savior; and that there is no redemption in anie, but only by him: the canonical scriptures wee both acknowledge to be the undowted word of God; and likewise observe those two sacraments, that

Who they are that depart from the church: not we, but they rather, so far as there is anie such thing betwixt us.

No departing from the church in either of us.

that God ordained to be in perpetual uſe among us: we both acknowledge, that it behooveth Chriſtians to mortifie the fleſh, & to walk in holines of life, that one day we ſhal be raiſed up again, and ſtand at the judgement ſeat of Chriſt; and ſo manie as have doon wel, ſhal go to fruition of everlaſting joies, but al the reſt to everlaſting paines. So that, as touching the profeſſion of the faith generaly, both ſorts of us do ſo far agree, that neither of us may juſtly account the other, to be none of the church of God. And therfore, as it was verie il doon, of thoſe that firſt urged ſuch a ſeparation; ſo likewiſe thoſe that ſeemed ſo eaſily to accept therof, as though that both ſorts of us could not be of one, and the ſelf-ſame church generaly, did unadviſedly likewiſe. For wherſoever this communitie of profeſſion is, there whoſoever make ſuch diviſion, they are not able to juſtifie their doings therin, bicauſe that ſo they make an utter ſeparation, wheras notwithſtanding in general profeſſion they are reaſonably wel united togither, and are not ſundered, but in ſom ſpecial matters of controverſie. But now if we com to the conſideration of the ſeveral members heerunto appertaining (whether they be whole congregatiõs, as national churches, or but ordinarie pariſhes; or whether they be but particular perſons) therin may we be bold to determin, that both are not right, but that one part, whoſoever it light on, muſt

But in ſincevitie of religion, a manifeſt departure is found in them.

muſt needs be wrong. For though by the outward profeſſion generaly, we are both ſorts to be accounted of the church: yet in ſuch diverſitie as is betwixt us, we cannot both ſorts, be tru members of the ſame. If they be right, then we are wrong: if we be right, then they are wrong. Such is the diverſitie that is betwixt us, and of ſo material and needful points, that though both ſorts be of the catholik church: yet is it not poſſible, for both ſorts to be catholik members of the ſame. Whether of us therfore it is, that is wrōg, is now to be ſeen. Where firſt as touching them, we can not account thē to be catholik members, for two principal cauſes. Firſt, bicauſe that they do profeſſe & maintain divers opinions, that verie directly go againſt the Chriſtian faith that generaly they doo otherwiſe hold. For they doo not content themſelves only with Chriſt, nor with his word, nor with his ſacraments, or at the leaſt not ſo fully as we: but ſet them up other mediators in heaven; other doctrines and ſacraments on earth. And though it may be they wil ſay, that they have not doon the things in ſuch ſort, or not in ſuch meaſure as we would ſeem to charge them withal; yet can they not denie, but that they have doon it, and do it ſtil, more than we: and then, if the queſtion lie betwixt them, and us, whether are the truer members, needs muſt we in that reſpect prevail againſt them. The force & power

Why in them.

of

of his annointing they impeach verie much, when as they do not content themſelves with him alone, whom the Father appointed, and made able to ſerve our turn. Then alſo, bicauſe they do ſo earneſtly impugn the truth of religion in divers points: and ſo bitterly perſecute the perſons of thoſe, that either profeſſe religion ſincerely; or join not with them in al their corruptions, and uſurpations. For ſo doing, we can make no other account of them, but that they have ſuffered themſelves to be made the members of antichriſt, or man of ſin, that ſitteth in the church of God, and inſolently confoundeth al at his pleaſure. Concerning our ſelves, they wil not charge us, but that we reſt in Chriſt alone, for the whole work of our redemption: ſeeking none other to be mediators, or to help foorth, with the attonement betwixt God and us; coveting none other doctrines, than thoſe that himſelf hath delivered unto us: neither yet giving over our obedience to other obſervations, than ſuch as the written word doth teach us. But the cheef thing they charge us withal, is for that we receive not more, than Chriſt, and his apoſtles in the written word hath delivered unto us: as the ſupremacie of the church of Rome: worſhipping of images; their miraculous preſence of Chriſt in the ſacrament; ordeining our ſervice to the common people in a toong that they do not underſtand; praier to ſaints, and

Why not in us.

for

for the dead ; and many others ſuch like as theſe. Concerning which, the truth is, that we do not receive them; and the reaſon is, bicauſe they are not catholik ; but deviſed, or crept in of latter time, and not profeſſed in al ages, not of al Chriſtian churches generaly. In which one point they do unto us a verie great, and a double injurie: both for that they denie us the name of catholiks, that nevertheles receive the catholik faith, both in the whole, and in everie point; and for that they take that name to themſelues, who mingle with the catholik faith, many inventions of their own deviſe, and ſufficiently hold not much of the truth, that they do profeſſe. But when we do conſtantly hold al the holie ſcriptures without exception; and al ſuch ſums of the Chriſtian faith, as have been gathered by the fathers of old, and now are authentik in the church among us (as that which is called the Apoſtles creed, the Nicene likewiſe, and that other of Athanaſius) and whatſoever the churches agreed on togither among themſelves in the four firſt general councels; and laſt of al, whatſoever at anie time ſince, hath been ordained by the church of Rome, or whomſoever elſe, that is not contrarie to the holie ſcriptures : and they on the other ſide, have mingled togither with the catholik faith, with the truth and ſubſtance of religion, which in al ages, and in al churches hath been profeſſed, manie

other novelties beſides, utterly unknown, not only to the ſcriptures, but alſo to the fathers of old, and yet notwithſtanding hold manie of theſe as faſt as they do anie thing els : let anie indifferent man be iudge, whether they or we be better catholiks, and then if it pleaſe him, whether they are meet, ſo reſolutely to judge of others, that are ſo far over-ſhot themſelves. So for this matter we reſolve our ſelves, that we are no ſeveral church from them, nor they from us; and therfore, that there is no departing at al out of the church, for anie to depart from them unto us, nor from us unto them. Al the difference that is betwixt us, is concerning the truer members, whether they, or we, may be found more woorthie of that account. In which point of controverſie we dowt not for to prevail againſt them: and as for the other we allow no ſuch queſtion to ſtand betwixt us.

The concluſion.

19 Wheras therfore the caſe ſo ſtandeth betwixt us, that it were no benefite or advantage to us in any reſpect to join with them in their profeſſion, but mo wais than one great inconvenience, and they on the other ſide by joining with us ſhould reap great benefits, and have no inconvenience withal; wheras alſo ſuch things as have hitherto hindered many, by better adviſement, may ſoon be found, to be of no ſuch force to ſtay them: what could there be on behalf of the common cauſe more ſeemly, and in

reſpect

reſpect of their own benefite more circumſpectly doon, than ſo to tender the unitie and peace of the church, and their own ſalvation withal, as that they would no longer ſtand out againſt the truth, but lay down their affections now, and willingly ſubmit themſelves to the kingdom of Chriſt? The Magicians of Ægypt, being ſet on by the king, willingly did (for a certain time) what they were able, againſt Moſes and Aaron, to the diſcredite both of their perſons, and of the juſt cauſe that they had in hand: but afterward, being touched ſomwhat neerer, they perſiſted not then, but yeelded themſelves, and gave glorie to God. If anie of theſe have been ſet on, to doo as they do, it wil not acquit the coſt in the end: if they have doon it of their own accord: it is not like to ſcape unpuniſhed, if they ſee not unto it betime. The Ephramites were of the people of God, and yet revolted away from the law, though ſtil they held (after a ſort) the profeſſion therof: & having ſo doon, they ſo continued a long time after as a wanton, untamed, and unrulie heifer; notwithſtanding al the moſt earneſt warnings, that God by his prophets did give unto them. But yet is it recorded of them, that at the length they turned again, ſmiting upon the thigh, and acknowledging, that they had committed verie ſhamful things. If with Ephraim they have ſo erred and ſtept aſide, pittie it were, but they ſhould be as readie with

The example of others.

him to repent and turn again: eſpecialy, ſeeing that they have greater provocation now, than ever had Ephraim before. The Iews that put their Savior to death, and utterly renounced whatſoever ſalvation was offered by him, did notwithſtanding yeeld from among them verie ſhortly after, three thouſand perſons at once, that diligently inquired of the Apoſtles what they ſhould do,& immediately therupon wer baptiſed likewiſe. And it is not to be denied,but that manie thouſands of theſe alſo are alreadie com in: but yet is it pitie (if it might be amended)that any one of them al, ſhould ſo far have crucified the Lord again, and yet be ſo long before that he do repent him of it. Saint Thomas an Apoſtle himſelf, nevertheles dowted verie much for a time, of the reſurrection of Ieſus Chriſt: and would in no wiſe beleeve the others, affirming the ſame, but upon verie hard conditions, and ſuch as agreed not with the nature of his reſurrection. For needs would he find the badges of mortalitie, in his glorified and immortal bodie: or els he would in no wiſe beleeve. But when Chriſt condeſcended therto,and for the time, by ſpecial diſpenſation,allowed thoſe badges of his mortal nature, in his immortal bodie now, reteining for the time his wounds: he quikly forſook his unbeleef, and foorthwith acknowledged him to be as he was, his Lord and God. Theſe alſo beleeve not that the Goſpel of Chriſt is riſen again:

again: they ſuppoſe it is either manifeſt hereſie, or at leaſt but ſom newfangled doctrine: the ancient, Chriſtian, and catholik faith, they can in no wiſe think that it is. The conditions alſo that they require, are as hard as the others (for many of them:) ſuch as are verie ſeldom found in the moſt glorious truth of Chriſt, but commonly haunt the corruption of faith, & thoſe beggerly rudiments of the world, the doctrines of men. But wheras God hath ſo diſpoſed and ordered this matter, that they may finde it ſufficiently witneſſed by ſuch things as are in credit with them, Antiquitie, and Vniverſalitie; Fathers, and Councels: the harder dealing that it is, ſtil notwithſtāding to reſiſt this reſurrection of Chriſt, in the Goſpel reſtored unto us, & ſo plentifully as it is confirmed; the more is it to be wiſhed, that our unbeleeving Thomaſſes alſo would in ſom good time take up, & at length acknowledge their former unbeleef, and glorifie God in this day of his gratious viſitatiō. Which if they do not, but, notwithſtanding al the callings of God ſtil perſiſt in their own ſtubbornes againſt the word, or but in their light eſtimation of it: though therin they may ſo content their own pleaſure, yet the iſſu of it being better cōſidered, what good things they leeſe, & what il they get, both in this world now, and after in the world to com, it wil be no hard matter to finde, that the pleaſure they have now therof, wil not countervail their loſſe

What hurt it is, if they do it not.

Firſt in this world.

in the end. For if we go no further, but only to this, that therby they hinder themſelves of much good knowledge; and of a verie comfortable freedom of ſpirit to ſerve the Lord, which as yet they never had, and now by the Goſpel is offered unto them: what benefit is there in al the way that they have choſen, to recompenſe their loſſes only in theſe? When light and grace in ſo ſpecial maner is offered unto us, the goodnes of God doth not only therin tender it ſelf to ſerve our turn, but giveth us alſo to underſtand, that we ſtand in ſpecial need therof, though our ſelves do not ſee it. And then, what folly is it, to remain in darknes, when we may have light: and in the bondage of ſin, when we are offered to be inlarged, and ſet at libertie? What overſight likewiſe, ſo much to dwel in the opinion of our own ſufficiencie for thoſe matters, that we eſpie not our ſelves to want thoſe needful graces, when from the Lord himſelf we are ſo plainly told that we do? To want theſe things is a greater loſſe, than to want whatſoever is in the world beſides: but, not to take them when they are offered, and ſo to want them in the midſt of plentie, is not only a bare loſſe in it ſelf; but ſuch as calleth for of others a juſt reproch, and nouriſheth up in their own harts a gnawing worm, that, when once hir teeth are grown, wil give them no reſt, but vex them ſtil with irkſom thoughts, for that having had ſo manie,

and

and ſo fair opportunities, yet notwithſtanding have miſſed them al. Where theſe things want, how is it poſſible that God ſhuld be glorified? And then to what purpoſe is it they live? Nay, how can it in anie wiſe be avoided, but that God muſt be verie much diſhonored, and verie highly offended by ſuch? And then how much better had it been for them, never to have lived at al? Is it ſo eaſily granted of al, that to be caſt into a dungeon, and there to be in continual darknes, in filthie corners: with noiſom vermin; or to be in greevous thraldom by captivitie or bondage, under cruel and violent tyrants, is indeed a very greevous and miſerable eſtate: and yet can it be ſo hardly beleeved of theſe, that, to abide ſtil in their palpable darknes, when now they may have light inough: & to remain in the filth and ſlaverie of ſin, from which they may in like ſort be delivered, is not ſo lothſom and greevous as it? Are the ſenſes of the outward man ſo quik in the one; and doth the inward ſo litle perceive the like in the other? Whether they perceive it or not, it muſt notwithſtanding needs be tru, that wherſoever ſuch graces of God are ſo little regarded, there are they for the moſt part with-held frō thoſe deſpiſers: & wher they are with-held, or kept bak from them, there is nothing clean or ſound, but altogither polluted and il, in the ſight of God and man. So do they miſſe of that which would have made them verie good in-

ſtruments in the church of God, to the glorie of God; to the edifieng of others in the way of godlines;and to their own eternal comfort: and they procure by the judgments of God,to be given over to a reprobate ſenſe, for ſo littl regarding their viſitation ; and therby to becom in the end,altogither cloſed up in their ignorance,& indurate in ſin,or powred foorth to al naughtines, and that with greedines, and without anie feeling . In the world to com, what immeaſurable glorie and joy they miſſe, what confuſion and torments they fal into, it is not for anie toong to expreſſe , nor hart to conceive . And the woonted judgements of God do plainly declare, that in this life he giveth ſom taſt of his wrath in the world to com. The unthankful Iewes that long before had been the people of God, were notwithſtanding at length caſt off, and utterly given over, as to great looſenes, ſo likewiſe to the depth of diſtreſſe, bicauſe they had ſo little regard to the word of life, that was offered unto them. As alſo the whole world before , was (by a ſtrange and mightie judgement) utterly conſumed,man,woman,and child,rich, and poor, bond and free (eight perſons only excepted) for that they harkened not unto Noah, that called them to repentance again. Of which ſort ſith manie others might be alledged, this matter is ſo abundantly witneſſed unto us,that no man may dowt, but to ſee it once performed

Then alſo in the world to com.

med indeed, that it shal be easier for Sodom and Gomor in the day of judgement, than for those that so plainly refuse the world of life offered unto them. And it is no marvel, though being so patient in other things, yet notwithstanding he cannot but punish this, in the children of unbeleef, in most sharp and rigorous maner. The greatest kindnes that ever he shewed to the children of men, bestowing on them his only son, to be so lightly esteemed as it is, and to be had in so great contempt as it is with manie: how can it but boad som marvelous judgement that is to com upon the offenders, and such severitie, as in proportion may somthing answer so great iniquitie?

20 But thou, O Lord, most merciful father, art he alone, that is able to help in this distresse. As for us, we have eies, and see not: we are chained up in the snares of death, and cannot get out: and being as we are, but flesh and blood, we are not able to understand those things, that do appertain to the kingdom of God. We are in much like case, as Adam our progenitor was, when as yet but his bodie only was made, and had not yet a living soul breathed into him: at which time though he had eies, yet was he not able by them to see; though he had ears, yet was he not able with them to hear; though he had an hart, yet was he not able by it to understand; and though he

A praier for them.

Our weaknes acknowledged.

he had al other parts of his bodie, yet had he not the uſe of one of them al, bicauſe that yet he wanted that living ſoul, that could rightly uſe them. Or in much like caſe as Lazarus was, the fourth day dead and laid in his grave, chained up faſt in the power of death, having no abilitie at al to com foorth, or to help out himſelf, until he was called foorth by the word of thy power, and withal had power given him to com. Or as Nicodemus, not yet regenerate, or born again: who, though otherwiſe he were learned, and wiſe, yet did he not ſee (anie thing at al) ſuch things as belong unto thy kingdom, neither yet was able until he was born again from above. But as we are (in truth) thus far to acknowledge the want that is in us, and to take the confuſion therof to our ſelves, as the proper, and only portion, that is du unto us: ſo do we again to our comfort remember, that thou art able, to make our blinde eies to ſee; and to give us power to com forth unto thee; and to make us able to underſtand whatſoever belongeth to our peace. And this do we finde, not only in thy holy word; but alſo in thy mightie works: finding it plain by long experience, that thou often haſt wrought, & daily doſt work ſuch things as theſe, where it pleaſeth thee. When as therby it commeth to paſſe, that ever thou haſt had, haſt at this preſent, and ever ſhalt have a ſeed of thoſe that glorifie thee; and in ſom meaſure ſtudie

A way made unto petition

to

to advance thy honor on earth. Firſt therfore giving unto thee al poſſible thanks for al thoſe thy ſervants, whom thou haſt lightened with the knowledge of thy truth, and brought into the way of life (which either have been heertofore, and now are paſt their pilgrimage heer, and triumphing with thee in the heavens; or els do live at this preſent, wherſoever they are in al the world, deſiring alſo to be with thee, and to ſee the glorie of thy kingdom) we moſt humbly beſeech thee to gather togither to that aſſembly, al thoſe thy ſervants that yet are to com in, and wander as yet in their own natural blindnes, until it pleaſe thee to viſit them with thy grace from above. O moſt gratious and merciful father, hold on that courſe with the children of the new Adam now, that thou didſt with the firſt Adam before. As thou haſt given them eies and harts, and al other parts of the outward man, in that they are born the natural children of men; ſo we beſeech thee to breath into them the living ſpirit: that ſo their eies indeed may ſee, and their harts underſtand, not only the things of this world, but alſo whatſoever is expedient for them to know, belonging to the world to com; and that al the powers both of their bodies and ſouls togither, may (in ſom good meaſure) ſerve to ſuch uſe, as is ſeemly and meet for thoſe that do appertain unto thee, whom by adoption thou haſt vouchſafed

The petition it ſelf.

to

to make thy children. And thou eternal & everlaſting ſon of the father, who by the word of thy power quickeneſt whomſoever thou wilt, al thoſe which thy heavnly father hath giv̄e thee, & never ſuffereſt one of thoſe to miſcarrie, we beſeech thee to loaſe al thoſe that are thine, fr̄o the ſnares of ſin and power of ſathan: that they may effectualy hear thy voice, & be therwithal ſo quikned by thee, that being ſet at libertie from the ſnares they were in, & lieng bound in the grave no longer, they com forth at thy cal, & do thee ſervice. Thou alſo moſt glorious and mightie ſpirit, the fountain of al our regeneration, by whom, unles we be born again, we can never ſee the kingdom of God, and by whom we are ſealed to the day of redemption (ſo manie as are by eternal election therunto ordained) we humbly beſeech thee, that as thou knoweſt who they are that are thine, and in what time they are to be called: ſo it would pleaſe thee, ſo to work in them by thy power, as that whoſoever are yet but the natural children of Adam decaied, and yet (in the ſecret purpoſe of the Godhead) do appertain to the kingdom of God, may when the time of their refreſhing doth com, be ſo renued and framed by thee, that they alſo may plainly underſtand the doctrine thou teacheſt, profeſſe the ſame, and frame their lives in ſom good meaſure agreeable to it; and therin to their comfort finde, that they alſo are ſealed to eternal life:

to Pacification.

O bleſſed Trinitie, it is not in us, to reform our ſelves: For both the enimie is ſtronger than we; and ſtil detaineth us under his power: and we likewiſe, have no deſire to be freed from him; and beſides that, have a natural loathing of the way of life. But unto thee, O Lord, it belongeth, and to thee alone. Thou art able, both to deliver us from the bondage that we are in; and to make us both to covet and to love to com to the freedom of thy children, and to ſpend the reſt of our dais therin. We pray not, in this reſpect, for the world (though otherwiſe we beſeech thee ſtil to continu thy woonted goodnes to it likewiſe, and to al the children of men) but as thou haſt more ſpecialy ordained thoſe whom thou haſt choſen out of the world, to be a peculiar people to thee, to have now the knowledge and feare of thee, and after to ſee thy glorie in heaven; ſo we humbly deſire that now thou wilt ſo effectualy cal them in thy good time, and ſanctifie them heer in this life, that after (by the courſe that thou haſt ordained) they may likewiſe com to life everlaſting. Seeing that the ſon is to be had in honor of al, & it is not wel with the members, until they be joined unto their head, in both theſe reſpects, we beſeech thee make haſte to unite them togither: that the ſon may have to ſanctifie him, and to ſpeak of his holie name; and that his members heer on earth may ſo far injoy the peace and comfort,

that

that in him thou hast provided for them. Grant this we beseech thee most merciful father, thorough Iesus Christ thy son our Lord; to whom, with thee, and the holie Ghost, as of right appertaineth, be ascribed al power, thanks, and glorie, for ever, and ever, Amen.

FINIS.